THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

Trust in Shadow Time.

ROBT. M. OFFORD.

The darkness is around me, O my Father;
But I press on; no light I need,
For Thou dost lead
Through all the way by love decreed.
And if Thou show it not,
And so I know it not,
But all my life must walk a path unseen,
I will keep nearer Thee and harder lean.

I feel Thy hand enclasp me, O my Father,
And so I pass, with voice of song,
My way along;
My theme Thy love, so rich, so strong.
Since Thou art near to me,
There comes no fear to me;
Sweet peace have I, since God, my Father, knows
And will, to meet each need, His love disclose.

Full sweet it is to trust Thee thus, my Father,
And know that through the seeming ill,
Thou workest still,
To bring about Thy gracious will.
Here, Thou dost care for me;
Yonder, prepare for me
A mansion blest, in realms of fadeless light,
Where faith's reward shall be unending sight.

—*N. Y. Observer.*

Notes.

We can not think of a divine code of laws which does not begin with a commandment in regard to worship. The first thing to be forbidden by an infinite God must be the worship of other gods, and in this is implied the duty of worshipping Him.—*Herald and Presbyter.*

As "it is human to err," and inspiration ceased with the apostles, none but fanatical enthusiasts have set up a claim of special illumination, and the writings of no religious teacher, however learned and pious, can safely be accepted as infallible, and regarded as a substitute for the Scriptures. —*Lutheran Observer.*

What a good thing it is that we are to live to the Lord, and not to our fellowmen! Were we to live to them, our lives would be programed to suit their notions, our words would be misconstrued, our acts misrepresented, and we judged according to their imperfect judgment. We are to live to God, who reads our inmost thoughts and knows the motions that prompt us to action, and will reward us according to His just judgment.—*Methodist Recorder.*

There are those who are tried in their business relations, who hear the Christian sentiments of prominent men at the meeting for social worship, and feel that it would be a privilege to go to these men on the basis of Christian sentiments and feelings and take counsel of them in their business trials; but no; the moment that subject is introduced, the whole demeanor is changed, and all is as stern and cold as the usual channels of the business of the world. The Christian spirit, the gentleness and compassion of Christ is all shut out. Is not here a weak point in the religion of to-day? Should not the spirit of Christ enter into all the business transactions? Then the unbelief of the world would be disarmed.—*Religious Herald.*

As an actual fact the Christian who is loyal to Christ is commonly loyal to that specific regiment or company in Christ's army in which he is enrolled. Every Christian ought to belong where he goes, and go where he belongs. His growth in grace, his comfort, his influence and his effective usefulness will depend upon his fidelity to his own church and to the sense of responsibility which he feels right here. His spiritual roots are there if he has any; his influence casts its shadow—larger or smaller—there, the fruits of the Spirit which he produces are a part of the harvest of that particular field. Brother Steadfast and Brother True as Steel, and Sister Perennial are the sort of church members that warm the cockles of a pastor's heart. "Brethren," exclaimed glorious old Pastor Paul, "my joy and crown! so stand fast in the Lord, my beloved!"—*Dr. T. L. Cuyler.*

Communications.

For the Messenger.

Directory or Liturgy.

Mr. Editor: I notice in the *Quarterly Register* for October of the Alliance of Reformed churches a paragraph, copied from the *Independent*, as follows: "This Church" (Ger. Ref.) "has had in former years considerable discussion on the subject of liturgies, but the mind of the Church is very decidedly in favor of a Directory, not a liturgy." . . . . "This book is, however, not a liturgy, only a directory." . . . . "Probably fifty congregations in the eastern part of the Church desire a liturgy, the rest of the fifteen hundred use the free service."

In looking over this article in the *Quarterly Register* on the General Synod at Akron, Ohio, I find that it is a fresh contribution, and only contains in part quotations from the *Independent*, so that it would seem some one has taken extra trouble to inform, not only the *Independent*, but also the *Register* of the Alliance, that our Reformed Church does not wish a liturgy but wishes a directory.

There were, no doubt, reasons in the Liturgical Commission for recommending the title *Directory* for the work they prepared, but it could hardly have been for the reason manufactured by this writer. If he means to distinguish a Directory from a Liturgy by the fact that in the former the parts of the service are simply indicated without giving the words that are to be used, while in the latter the forms are given, expressed in words, then our new Directory is certainly a Liturgy in the fullest sense of the term. All the offices in the book are given in the express language that is to be used, except that permission will be given by rubric in the Lord's-day service that a free service may there be used instead of the two liturgical forms given in full. This is a very different thing from the Directory of the Presbyterian Church, where the minister must, for instance, extemporize the baptismal service, and where there are no filled out forms to be used for any service.

Our Directory is not a directory in that sense. Even the Lord's-day service gives two full liturgical forms, all written out, and simply allows the alternative of a free service, while *all the other offices* are fully written out, and are required to be used as written. If that is not a liturgy then I confess I do not know what a liturgy is.

So, too, the remark that of the fifteen hundred congregations or more in the Reformed Church, only fifty in the eastern section desire a liturgy, while all the rest use free service, is misleading. For Baptism, the Lord's Supper, Confirmation, Marriage, Burial, &c., the Reformed churches, almost, if not quite, universally use liturgical forms, and in this respect they differ in their usage from the Presbyterian Church. It seems singular that while the Dutch Reformed claims to be and wishes to be known as a liturgical Church, this writer seems anxious to make the impression that our German Reformed Church is not a liturgical Church. Did not both Churches start out in their history with the *Palatinate liturgy?* There seems so evidently a bias in the mind of the writer to make a point against liturgical worship that it betrays itself on the face of his article. The German *Agenda*, things to be done, in the service is simply the Latin for the Greek word *Leitourgia.*

Hence we repeat, that whatever may have been the reasons in the minds of the *Liturgical* Commission (not the *Directorial* Commission!) for naming the work they framed a *Directory*, that brought forward by the writer of the article we are criticizing was not one of them. I was a member of the commission referred to, and I never heard such a reason assigned. The object no doubt was to avoid using the name of any of the preceding liturgies, whether the Provisional Liturgy, the Western Liturgy or the Order of Worship. Certainly the name of the Western as well as the Eastern *Liturgy* indicates that our Reformed Church, East and West, supposed that our Church possessed and used a *liturgy;* the only question was what kind of a liturgy it should be.

T. G. A.

For The Messenger.

The Congregational Controversy.

To the Editor of THE MESSENGER:—*My Dear Brother:*—I perceive, from private correspondence with which I have been honored, that there is considerable perplexity in the Reformed Church as to the real meaning of the protracted and embittered controversy among the Congregationalists, which has invaded their great missionary society, and divided it into two parts, of two-thirds and one-third respectively, or nearly that, between which we might almost say there hardly exists at present Christian fellowship, although the outward forms of communion still subsist, and perhaps will gradually constrain the parties back into their original relations.

It appears the most natural thing in the world to our Reformed brethren to say: Only ascertain whether a man is *rectus in ecclesia*, and if he is account him, as to doctrine, equally fit to serve the Church at home or abroad. Among the Congregationalists this self evidently just position is maintained by Andover, Yale, and I suppose by Bangor, three of the four Congregational divinity schools of New England, and was strenuously maintained by the late illustrious President of the American Board, Dr. Mark Hopkins. It is, however, vehemently opposed by Chicago, and appears also to be held in disfavor by Oberlin Seminary. There is an insignificant little something out in California, denominated by courtesy a Theological Seminary, which, like other whiffets, makes the fiercest noise of all; but this calls for no present notice.

It does seem strange enough, and I do not wonder that your ministers are perplexed, that the Congregationalists should be at issue upon a principle involved in the very nature of ecclesiastical fellowship. But you are but little acquainted with the valorous vigor of the Yankee race, if you suppose it is going to be checked in the pursuit of a desirable object by such a trifle as a self-evident principle. That may do very well for a Church whose members are infected by the German propensity to subordinate party to truth. The genuine Anglo-Saxon, but above all the Anglo-American, glories in his privilege of subordinating truth to party, politically and ecclesiastically. There are many Germans, it is true, who might well pass for Anglo-Americans in this. And there are Anglo-Americans not a few who love truth as well as any German. But I speak of the general trend of the two races.

But allowing that the Yankee stock cares little for truth except so far as it can patent it and make it work forthwith after the manner of a machine (in this greatly resembling the Roman Catholic Church), what present object has it in overturning the foundations of ecclesiastical order and fellowship, in the reckless way in which the American Board has been doing this at Springfield? It is hard to say. I can only throw out tentative explanations, and I dare say some of them will contradict others. But I give them for better for worse, hoping that finally they will gain a certain degree of self-consistency and mutual luminousness. If I cannot accomplish this in one paper, I dare say I may inflict more than one upon you.

For one thing, Congregationalism, you know, runs a good deal to Popes. It is so eminently free that it is rather fond of abdicating its freedom. At present the situation might be described after the manner of "The House that Jack built." Dr. Alden governs the Prudential Committee; the Prudential Committee governs the American Board; and the American Board, as Dr. Park is said to have said, governs the Congregational denomination. Everything, you see, is wrong-end foremost, which is a pity, but like Chamisso's pigtail that would "hang down behind," appears to be past remedy. Of course, then, to resist Dr. Alden is to be guilty of the crime of Korah, Dathan and Abiram. And though many clergymen have been guilty of this, yet the widest inclination to rebellion is understood to be among the laity. This was borne with one year. But the second, from East and still more from West, the elders of the priests streamed together to uphold the imperilled authority of their chief Pontiff, and for the present at least have stamped out revolt as effectually as this could be done by the resolute enforcement of attributes which do not belong to them. Mr. Hatch, I believe, says that Bishops were at first only Auditors. So the American Board was originally only a missionary society. But I am proud to introduce it now to your readers as the company of domestic prelates assistant to the Apostolic Chamber of Somerset street, Boston.

Then Dr. Alden, being, unless I am mistaken, a good deal sounder man than Dr. Park, that is a much stiffer, narrower, and more obstinate man, naturally sides with Dr. Park against the new Andover professors New England theology proper is the funniest mixture possible of bald rationalism, provincial self-conceit, and traditional undigested orthodoxy. Its glory has been in its strength, its courage, and its love of truth. But it has wound itself up, and its last great teacher, Dr. Park, has been able to do little for it beyond presenting it in a form of consummate rhetoric. Hartford maintains itself, and well, too, by vigorous grafting from Princeton. But at Andover, New England theology proper lost its power of development before the seminary was founded, and its earnestness of conviction before the Chair had been thrice filled. Then between its unvitalizing beauty and the new œcumenical school, which has pushed it aside for a more truly vital and plastic treatment, there is a gap which nothing can fill. Of the two gentlemen who represent the elder order, one sits by the charm plaintive, but courteous, and incapable of plots. The other—miching mallecho, which means mischief. If heavenly powers are indifferent, Acheron is always at command. And so we have Andover set on fire; the American Board, instigated to turn itself into an instrument of revenge in one direction and of domination in all; and Congregationalism wavering between schism and enforced stagnation.

But of course all this mischief could not be wrought by one man, or two, or twenty, without a *fomes peccati* to work upon. Congregationalism hitherto—in this not alone—has cared less for Christ than for its doctrine of Retribution. Christ has not been to it a living presence, but an algebraic x. It has been willing to be reconciled to God in His death, but to be saved by His life—never. Italian Ultramontanes say that Christ came into the world to make a priest. New Englanders and their Western colonies have regarded our Lord's chief object in coming into the world as being to make, not a priest, but a Revivalist. Even Mr. Finney, whose sermons were usually instinct with profound conviction, would sometimes lapse into a discourse on the Atonement dryer than the most mechanical mass, which has at least one objective force. There was a crying need for a further exploration of the mighty depths of the "Reconciliation," of a reinforcement of it from the whole course of the "mystery of godliness," beginning with God as He was manifested on earth, and ending with the Son of man as He is seated at the Father's right hand in heaven. To this richer, broader view, the Cross is central, but does not stand starkly alone. There the Atonement gathers force from being seen included in the Incarnation. But there are those who seem hardly able to endure the Incarnation except as a necessary condition of the Atonement. They thus secure something on the strength of which God can pardon, and this seems to be nearly all the use they have for Christ. They protest against "taking the Crown from the Cross, and placing it on the Manger." I had previously supposed that the "many diadems" rested on neither, but on the head of Him who lay in the manger and died on the cross. But if am to say more, I must say it at another time.

Faithfully yours,

CHARLES C. STARBUCK.

Andover, Mass.

For the Messenger.

The Mode of Supply.

The season of Synods has just passed. Missions has been the chief topic of discussion in these important and delightful assemblies. Yes, missions is *the* subject before the Church. In that, at least, we can rejoice. Agitation is the policy of politicians. Missions are being agitated. Let the agitation be kept up.

How to meet the demands of the vast mission fields is a problem weighing heavily on many Christian hearts, vexing and bewildering Boards and Synods. All nations suddenly are opened to the Gospel. The Church is perplexed how to muster force sufficient to take possession of the proffered lands and peoples. Classes, Synods, Assemblies, Conferences, are now little else than Committees of Ways and Means to provide for this urgent exigency. It is an urgent hour we all feel—an hour big with destiny for nations and future generations on this earth. "There followed a silence in heaven about the space of half an hour." There may be silence in heaven now, the angelic armies in breathless expectation awaiting the issue of this critical juncture in missions.

What is lacking? Men or money? Not men, we infer from the appeals issued from our Boards. Last winter fifteen hundred young men in our institutions offered to go on foreign mission work. Were they sent to-day, three thousand would apply to-morrow to be sent after them. And woman's work would show the same readiness. A young man in our Church, ready to embark on the first steamer, is detained because the Board cannot pay his passage. And that in a denomination having only five laborers in all the foreign field! That is a shame.

We have for years asked ourself whether men and women could not be self-supporting in mission work, or nearly so. Centuries ago missionaries located among the heathen, chose a spot of ground as their own, tilled it, built schools and churches on it, taught, preached and gradually won the community to Christianity. Cannot that be done now in Africa, China, India, Japan? Are there not men and women of grace and nerve now as then? And is not that method more in harmony with Christ's ministry and that of His apostles and all the early mission work of the Church? Would it not be more honorable to Christianity to appeal to the Christian heroism of her sons and daughters, than this wearisome, futile pleading for money? Not that we have aught against the plea for money in aid of missions. The earth is the Lord's and the fulness thereof. The gold and the silver are His. In withholding tithes and offerings, men rob God and robbery should be exposed and denounced. Money is necessary to promote the Gospel. But is there not danger of leaning too much on the money system of mission work? Bishop Taylor's plan—which is the old-time honored plan, should be called into universal requisition. The response will be quicker and far greater

when appealing on that line, than in pleading for money. Heroism is more ready to respond than the spirit of almsgiving. Heroism is also the most persuasive in the conversion of the heathen. Let the Church rely more on it. While writing, the address of Dr. Storrs, at the American Board in Springfield, is laid on our table. Hoping a Bishop Taylor or a Boniface may appear in our Reformed Church, we close by quoting a paragraph from the address:

"We want a spirit of heroism—that which attracts men often in the Roman Catholic Church. It is not the vast cathedrals, rising like poems in stone; it is not the magnificent music and the superb ceremonial and the great hierarchy—they do not touch the soul in the sensitive and thoughtful. But when one reads the story of the Jesuit missionaries burning at the stake, in order that they might, if possible, teach even from the stake, the Iroquois who put them to death; when we read of their martyred missionaries any where, our souls are touched with a consciousness of the power which the Roman Catholic Church wields over the hearts and minds of those who dwell in it and love it. It was the heroism of the early martyrs that conquered the Roman Empire; not the sermons of eloquent orators or arguments of able disputants; it was the heroism that flinched not from the flame that found songs in the dungeon and security in the fire. The Roman mind could not interpret that, except as something divine. The Roman heart could not but feel the immensity of the power that was in that living consecration." GAMMA.

For The Messenger.

The Synod of Dort.

SECOND ARTICLE.

In our former article we dwelt upon the composition of the Synod of Dort and its theological deliverance. We affirmed, in conclusion, that the decrees or canons of that Synod were never officially sanctioned by the Reformed Churches of other countries so as to make them obligatory as articles of faith. This remark holds good especially as regards the Reformed Churches of Germany and Switzerland.

In England, King James I. issued a decree (1622) forbidding his clergy to preach on predestination. In the Palatinate and other Reformed countries and free cities of Germany, the Heidelberg Catechism remained the only standard of faith and doctrine for the Reformed Churches. Brandenburgh, Hessen and Bremen expressly and decidedly refused assent to the canons of Dort. The confession of John Sigismund, (Conf. Marchica), elector of Brandenberg, published (1614) during the heat of the predestination controversy, significantly omits the doctrine of predestination. On this account this confession, as well as the Heidelberg Catechism, was held in special esteem by the Reformed Church of Germany. In Switzerland the Reformed clergy and people held firmly to the Second Helvetic Confession and the Heidelberg Catechism. The Formula Consensus Helvetici, in which the more liberal views of Moses Amyrault, of Saumur in France, were condemned, enjoyed symbolical authority in a few Swiss Cantons, but only for a few years. It never gained any foothold among the people, and hence, as a mere work of theologians, its authority and influence amounted to little.

As we have shown heretofore, the French Reformed Church was not represented at the Synod of Dort. In general the French Reformed clergy were strictly Calvinistic. But several of the most esteemed theologians strove to modify or smooth down the sharp points of the predestinarian system. Moses Amyrault, referred to above, professor at the Reformed Academy at Saumur, proposed a modified doctrine of election. He held that God had conditionally decreed, in a general way, to save all men, through Jesus Christ, on condition of faith, and for this purpose grants to all grace; grace, however, that may be resisted and made of none effect. Besides this universal and hypothetical decree of the Almighty, there is also a special and absolute decree, terminating on the elect, who receive irresistible grace. Two French Synods, Alencon (1637) and Charenton (1644), pronounced this doctrine to be admissible. It was allowed equal rights with the older system, and leading theologians defended it. Others, however, violently opposed it. The followers of Amyrault, like those of Arminius, injured their cause by adopting Pelagian and semi pelagian views in reference to original sin, etc.

It is doubtless true that the articles of Dort had great influence among theologians. The systems of theological professors in Germany, etc., were largely moulded by them. For a time infralapsarian predestination was considered as synonymous with Reformed orthodoxy. But it is also true that Reformed people generally had no relish for these knotty points of Calvinism. Besides, they gained no permanent footing in the German and Swiss Confessions. Many pastors were also opposed to the canons of Dort, although they refrained from openly preaching against them. The heretical views of many of the Arminians, in other respects, made many worthy Christians shrink back from affiliation with them who, nevertheless, found no satisfactory ground in Scripture or reason for the doctrine or theory of an absolute and unconditional election, much less for that of eternal reprobation. Christological theology had not then been developed so as to overcome the apparent antagonisms that then divided the theological world. Still there were earnest gropings after the truth, and persistent efforts to modify the mechanical rigidity of the Calvinistic system as held by the higher orthodox party at the Synod of Dort.

Crocius, one of the Bremen delegates to that Synod, states in one of his writings that he and his colleagues, together with the Hessian and English delegates, labored hard in the Synod to secure the rejection of the improper opinion concerning "reprobation" as well as the rejection of the opinions of the Arminians. He further states that the Bremen delegates did not conceal their Melanchthonian views concerning predestination. One of them openly held that *Christ was the foundation or root, of election.* But Gomarus, leader of the extreme Calvinists at Dort, opposed this, as he also openly denounced the sentence, *Deus nos elegit in Christo*, contained in the second Helvetic confession.

Martinius, another of the Bremen delegates to Dort, afterwards wrote, "I now believe what Gregory of Nazianzus says, that no Church council has ever had a happy result, but only increased the evil. I declare that I never will enter another such assembly. O Dort, O Dort, would to God I had never seen thee."

John Crocius, brother to the Crocius mentioned above, and a professor of theology at Marburg in Hessia, openly rejected the doctrine of Dort concerning the *decretum absolutum.*

In course of time there was also a strong reaction even among the orthodox party in the Netherlands. After violent theological conflict, the *federal* and more scriptural theology of Cocceius, involving the idea of a two-fold covenant centering in Christ, obtained recognition in Holland and largely superseded metaphysical Calvinism. The German and Swiss Reformed Church, as transplanted to these United States, has never shown any disposition to go, on the subject of predestination, beyond the teachings of the Heidelberg Catechism. This has always been her only recognized confession of faith and doctrine.

We agree heartily, in the main, with Calvin's scriptural views of the Church and sacraments, but his metaphysical speculations on predestination, are not a part of our creed and find no place in our preaching. Jesus Christ is the root and principle of predestination and salvation for all who come to God by Him in the exercise of a living faith. He is the Alpha and the Omega, the first and the last. In Him the promises and decrees of God are yea and amen. We are elected to heavenly places in Him as obedient members of His kingdom and covenant of grace, and not in a secret, unconditional, or abstract way.

For the Dutch Reformed Church to insist upon our indorsement of the canons of Dort, as a condition of organic union, in the latter part of this nineteenth century, is absurd in the extreme. It shows that with all their good qualities our Dutch brethren have neither mastered the lessons of Church history, nor made any progress in the study of theology during the past few centuries. They seem as antiquated and pedantic in this respect as the High Church party of the Episcopal denomination in their ecclesiasticism. They ignore the fundamental feature of Christianity and Reformed theology which demands historical progress as well as fidelity to fundamental principles of Apostolic doctrine. We trust that sooner or later all the branches of the great Reformed family will see eye to eye in matters of faith, that all will rally around the grand old standard of Heidelberg. We want nothing more narrow than that. We are even ready to meet all orthodox, evangelical denominations on the simple basis of the Apostles' creed, which forms the heart and core of our Catechism and is the common standard of Christendom. By this sign the true united Church shall conquer all the powers of Romanism and Rationalism. God speed the day.

A Christian who has not the savor of godliness, and to whom the gospel is not daily the savor of life unto life, is like salt which has lost its saltness. He is good for nothing. He may be acute and extensive in his knowledge of divine things; he may be able to talk well on every point; he may have the form of godliness, without the salt which our Saviour exhorts us to have in ourselves; he is but a corpus mortuum, a dead body without spiritual life.

It is said that among the high Alps, at certain seasons, the traveler is told to proceed quietly; for on the steep slopes overhead the snow hangs so evenly balanced that the sound of a voice or the report of a gun may destroy the equilibrium, and bring down an immense avalanche that will overwhelm everything in ruin in its downward path. And so about our way there may be a soul in the very crisis of its moral history trembling between life and death, and a mere touch or shadow may determine its destiny. A young lady, who was deeply impressed with the truth, and was ready, under conviction of sin, to ask: "What must I do to be saved?" had all her solemn impressions dissipated by the unseemly jesting of a member of the church by her side as she passed out of the sanctuary. Her irreverent and worldly spirit cast a repellant shadow on the young lady not far from the kingdom of God. How important that we should always and everywhere walk worthy of our high calling as Christians.—*Rev. T. Stork.*

Family Reading.

In Turn.

BY EDITH THOMAS.

With song she lulled them on her happy breast;
Then silent bent above their curtained rest
In fond forecasting thought till, as she guessed,
Beneath their lids the dreamland dawn was creeping;
Then left them softly sleeping.

Time stole her cradle-children all—yet now,
In turn, they tenderly above her bow;
They close her blessed eyes and kiss her brow;
They bear her to her rest, they linger weeping,
Then leave her strangely sleeping.

—*Independent.*

The Parsoness.

The parsoness—what does the term signify? What image does it bring before the mind? As it has not hitherto found a place in our standard English dictionaries, and as the world should no longer remain in ignorance as to its full meaning, a definition of the word is here attempted.

Parsoness, *n.*, feminine of parson; a requisite addition to the accouterments of the leader of a spiritual army; an appendage necessary to the full usefulness of the shepherd of a flock; a desirable agent by which the parson may secure control over the feminine portion of his parish, oversee the workings of their various benevolent organizations, furnish an example to them in all religious and social duties, and protect himself against undue attention prompted by their self-sacrificing affection; in short, the companion, the wife, of that important member of society, the minister of the Gospel.

Also: a target for the superfluous gossiping energy of the community, possessing an unlimited amount of physical power and nervous energy, to be expended in visiting and becoming acquainted with each individual member of the numerous and diverse households of the district, ready always to give a detailed account of her own family affairs, state of her wardrobe, and condition of her larder; to discuss her husband's political views, and excuse her children's shortcomings; a compendium of all knowledge relating to the organized charities and various philanthropic and mission societies of the globe; an encyclopædia of hints and suggestions valuable in the different forms of church entertainment; a mine of information to be disclosed and put into use in all undertakings of a literary character; a committee of ways and means for the advancement of the financial interests of the Church in all its departments.

Furthermore; that female anomaly, supposed to possess none of the little vanities and desires dear to the feminine heart, yet faultless in appearance of self and family; devoting her time and attention to the interests of others, yet in her own housekeeping without flaw; ever in condition to entertain with credit to her supporters; ready to start all benevolences; head all subscriptions; reward all objects of charity, with no questioning as to the means for so doing, because "the Lord (if not the church in whose service she is) will provide;" having the ability to be in two places at the same time, else how, in six days, can she spend the afternoon with the twelve matrons who expect her, and who will interpret her not coming as proof that they are not of so much consequence to her as their neighbors; lavishing notice and affection upon all, irrespective of age, sort or condition, yet showing preference to none; anger proof, slander-proof, weather-proof; to all who come within her sway—comforter, adviser, peace maker, friend; with abundance of time and strength to conduct this meeting and attend that convention, to visit this sufferer and console that one in bereavement, to head this committee, draw up those resolutions, sign that petition, advance this cause and prevent that calamity—protect, purify, maintain; a very statesman in executive ability; a general in tactics of peace and war; a physician to advise in diseases of soul and body; a counsellor in regard to both private and public affairs; a financier who must make one dollar do the work of ten; a mother whose children must be free from criticism; a wife and companion without reproach.

She is not *one* woman! nay, *twenty* women! Yet she can have at her command but one head, containing no more than the usual amount of brain tissue; but one heart, crowded, it is true, with love and sympathy and the desire to do all things well; but two eyes and one tongue with which to express all this fulness of heart; but two feet to run hither and thither as duty(?) calls; but two hands to grasp the work placed before her; but *one* slight physical frame, but *one* human mind and heart (ready and willing, yes, but so often timid and shrinking), to devote to the service which custom requires of her—and stretch them as she may, she can make of her year but three hundred and sixty-five days, and of her days but twenty-four hours!

Such is the parsoness, commonly known as the minister's wife. Who will aid in making hers a recognized profession, and securing for her a recognized right to public reward according as she fulfills public demand; or in freeing her from the bondage in which *custom*, not duty, places her, and asking from her no more public service than her conscience prompts her to offer, no more than is asked from any one of the Christian women at her side?—*Congregationalist.*

Moravian Customs.

The Moravians have settlements not only in Germany, but also in England, Switzerland and America. They hold nearly all the doctrines of Luther. Their largest settlement, Herrnhut, is in Saxony, and the Moravians in many parts of Germany bear the name of Herrnhuters. In each community there are two houses set apart—one for the unmarried men, called the "Brothers' House," and the other for all unmarried sisters or widows who wish to enter it. The Moravins cannot marry without the consent of the elders of their Church, and in some cases the bridegroom has been chosen for the bride. They seldom marry outside of the community, and their engagements are nearly as solemn as the marriage. The weddings are very simple, the sister wearing but a black dress with a white lace handkerchief, and her pretty cap with its pale pink ribbon, which is changed afterwards for a pale blue ribbon when the ceremony is finished. There are always two rings at a wedding in Germany, as there a married man always wears one which he receives from his bride in exchange for his. The Moravians wear no crape or mourning for their dead, and they speak of them as blessed, and of the dying as "going home." They call the graveyard "God's acre," and they take the greatest care of the graves. But there also is the division as in the Church, for the men are buried on one side of the cemetery and the women on the other. The Moravians are all well educated, and the poorer brethren among them enjoy the privileges in their excellent schools as do the richer brethren. Life among the United Brethren is simple and unartificial, love to God and man being their first principle; and many who have lived among them bear in their hearts a loving memory of their goodness and of the pretty little village of Neudietendorf.

Gleams from a Dew-drop.

BY REV. R. H. CRAIG.

"The words of Christ on the subject of Divine Providence are to me of the deepest interest, and yet, in times of trouble, I can never appropriate them as of personal value to myself." These words were spoken by a young Christian to her hostess as they sat on the veranda of a summer cottage in the stillness of a lovely evening in June. Mrs. Chase had been endeavoring to encourage her visitor, Miss Reid, who was at that time passing through the sorrow of a great affliction with but little spiritual fortitude.

"Consider the lilies of the field, how they grow," Mrs. Chase went on to repeat. "Wherefore, if God so clothe the grasss of the field, ... shall He not much more clothe you, O ye of little faith? Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. Fear ye not therefore; ye are of more value than many sparrows. The very hairs of your head are all numbered."

"Yes," said Miss Reid, "I know that it is true, and these texts are priceless to me; but when I think of my great affliction and of my own insignificance, I cannot see what need God could have of me, or why He should, in any special manner, care for me."

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," said Mrs. Chase.

"Oh, yes, I have an intellectual knowledge of all you say, and can believe its force in regard to others," said Miss Reid with impassioned earnestness, "but to realize it in reference to myself is utterly impossible. I am bewildered, I am confounded, and my mind is sometimes a mere blank."

"Can you gain no comfort in prayer?" inquired Mrs. Chase. "You know Christ was strengthened in answer to prayer even in the agony of Gethsemane."

"Yes," replied Miss Reid. "He was strengthened because He was the Son of God, performing the work that the Father had given Him to do; but there is no strength for me. I pray all the time, but there is no answer, nor is there faith to bring an answer; my prayers rise no higher than my own lips."

Mrs. Chase merely pressed her friend's hand, and said, "Like as a father pitieth His children, so the Lord pitieth them that fear Him; for He knoweth our frame."

Next morning the sun was up in all its glory as Mrs. Chase and her guest walked out on the veranda. The dew drops were sparkling on every leaf, and the opening flowers were dripping with the drops of the night. "What a charming prospect!" exclaimed Miss Reid.

"Yes," answered Mrs. Chase, "and the dew-drops sparkle like diamonds sent from heaven and scattered in the night, to refresh all nature and cheer our drooping spirits."

"I love to see them hanging fresh on the flowers," said Miss Reid.

"And I have more than once learnt a lesson of providence from the dew-drops," replied Mrs. Chase. "See the leaves of the great maple dripping, and here under the shade a drop hangs on this tiny leaf."

"O the delicate little thing!" exclaimed Miss Reid. "I want you to watch that dew-drop," said Mrs Chase; "be careful of it till I return; observe what becomes of it; I have some things to see to in the house."

It was a new idea to Miss Reid to watch a single dew-drop and see what would become of it; and at once she set herself to the task. There it hung trembling on the tip of the leaf. A single breath might blow it off, but the morning was still and the sun was rising higher and higher, and soon the shade of the trees would pass over, allowing the full rays to fall upon it. Now the sunbeams touched the leaf and now they reached the dew-drop, and it sparkled with delight and reflected the beauty of a rainbow; but each moment it grew smaller and smaller, till finally it all disappeared. Miss Reid sat rapt in deep meditation, thinking what had become of the dew-drop, when Mrs. Chase reappeared. "Well," she cried, "Miss Reid, is the dew drop there still?"

"It is gone," she answered sadly. "The soft beams of the sun drew it up, and it passed away some time since."

"So," said Mrs. Chase, "though the great sun of heaven has oceans to drink from, and lakes and rivers of clear water and millions of dew-drops, yet he did not lose sight of that little one on which you set your attention. It was made in the darkness, and gathered strength in the night and moistened the leaf it hung on, but he needed it, and looked for it in the morning and took it when he came. So your Father in heaven, infinite in all His perfections, with worlds and suns and systems to think of and care for, does not forget the least of His creatures, but interests Himself in each individual, no matter how insignificant, counting even the very hairs of your head. Then when the night of growth and faith and patience is past, He will come for you, taking you out of the shadow of sorrow into the brightness of the perfect day. The dew-drop has passed from the visible to the invisible, but it is not lost. In other conditions it exists. And so do we change at the coming of the Sun of Righteousness. We are not lost, but changed, to serve in another state. And that which seems a strange providence and an inscrutable decree is but the working out of a law of grace which does not destroy us, but lifts us up to higher and holier service."

"I see the lesson," said Miss Reid, her eyes sparkling with joy. "I, too, must gather strength in the night of sorrow and await His coming in the morning of that day when all these unsearchable trials shall be explained in the light of His tenderest love in drawing us to Himself."

"And then," said Mrs. Chase, "you will be able more fully to appropriate to yourself this lovely hymn,

'Yes, for me, for me He careth
With a brother's tenderest care:
Yes, with me, with me He shareth
Every burden, every fear.'"

Necessity of Sunshine.

Instead of excluding sunlight from our houses, lest it fade carpets and curtains, draw flies and bring freckles, we should open every door and window and bid it enter. It brings life and health and joy; there is healing in its beams; it drives away disease, dampness, mold, megrims. Instead of doing this however, many careful housewives close the blinds, draw down the shades, lock the doors, shut out the glorifying rays, and rejoice in the dim and musty coolness and twilight of their apartments. It is pleasant and not unwholesome during the glare of the noontide to subdue the light and exclude the air, quivering with heat, but in the evening we may freely indulge the sun bath, and let it flood all our rooms, and if, at its very fiercest and brightest, it has full entrance to our sleeping-rooms, so much the better for us. Wire netting in doors and windows excludes not flies and mosquitoes only, but all other insects, and those who have once used it will continue to do so. With this as a protection from intrusive winged creatures, one may almost dispense with shades and shutters, and enjoy all the benefits of an open house without any of the annoyances so frequent in warm weather. But better the annoyances with sunshine than freedom from them without it. Statistics of epidemics have shown that if they rage in any part of a city, they will prevail in houses which are exposed the least to the sunshine, while those most exposed to it will not be at all or very slightly affected. Even in the same house, persons occupying rooms exposed to sunlight will be healthier and repulse epidemic influences better than those occupying rooms where no sunlight enters.

The Human Soul.

A shining gem in a material setting, which fell, was thereby marred, for which it was condemned and lost. A Prince of great wisdom sought for, found and purchased it at a price which no man has been able to estimate. Then having recut and repolished his gem to fadeless lustre, he made it a setting like the finished jewel incorruptible.

The gem was lost through falsehood. It was found by the witness of eternal Truth. It was purchased by the Prince of life, and was recut and repolished on the lap of Infinity, wetted with the tears of

Gethsemane and then reset in a new body made spirit form through the power of the resurrection, incorruptible, immortal.

Youth's Department.

"Kissed His Mother."

She sat on the porch in the snnshine
As I went down the street—
A woman whose hair was silver,
But whose face was blossom sweet,
Making me think of a garden,
When, in spite of the frost and snow
Of bleak November weather,
Late, fragrant lilies blow.

I heard a footstep behind me,
And the sound of a merry laugh,
And I knew the heart it came from
Would be like a comforting staff
In the time and the hour of trouble,
Hopful and brave and strong,
One of the hearts to lean on,
When we think all things go wrong.

I turned at the click of the gate latch,
And met his manly look;
A face like his gives me pleasure,
Like the page of a pleasant book.
It told of a steadfast purpose,
Of a brave and daring will;
A face with a promise in it,
That, God grant, the years fulfill.

He went up the pathway singing,
I saw the woman's eyes
Grow bright with a wordless welcome,
As sunshine warms the skies.
"Back again, sweetheart mother,"
He cried, and bent to kiss
The loving face that was uplifted;
For what some mothers miss.

That boy will do to depend on;
I hold that this is true—
From lads in love with their mothers
Our bravest heroes grew.
Earth's grandest hearts have been loving hearts
Since time and earth began;
And the boy who kisses his mother
Is every inch a man!

—*Christian Intelligencer.*

What a Dead Sparrow Did.

BY MABEL H. DESPARD.

"A what, do you say?" asked the shop-keeper, who was very deaf.

"A sling-shot—a rubber thing to klll birds with," shouted Harold Beckwith.

"Oh! yes, of course," said the man catching the last few words, "we sell a good many of them."

Harold whistled gayly as he walked along, every now and then putting his hand in his pocket to feel that his two dollar and a half gold piece was still there. It was his uncle's present to him on his birthday, and he had expected to break into it in order to buy this sling-shot. But he found that he had small change enough to pay for that; so his little gold-mine remained unbroken.

This was Harold's first sling-shot. For some reason he had never cared to own one; but just now there was a rage for them, and all the boys were boasting of their good shots. Now it is a weakness of human nature that no one likes to hear others boast when he cannot boast himself. Perhaps for that worthy reason, and perhaps because of a book he had been reading, Harold felt impelled to buy a sling-shot. This book, a birthday gift from his father, contained stories of knights of all ages. Among them was the story of David, the son of Jesse. The story had seemed quite new to Harold as he read it in this new form, and it was partly a spirit of sympathy with the brave giant-slayer that sent him to the store for a sling-shot. He lost sight of the fact that David and other knights fought against enemies more powerful than themselves, or at least as powerful, and that the killing of birds is not a chivalrous deed.

"Wish we had chivalry now," thought Harold, snapping pebbles for practice, while he kept a lookout for birds. He knew what chivalry meant; he had searched for the word in the dictionary and in the encyclopædia. "I'd like to have every one look to me to protect them, and have every one trust me. Hallo! there's a chance! What a host of them!"

He took aim, and sent a pebble flying into the midst of a twittering crowd of sparrows perched on a large tree. Without waiting to see the result of his shot, he sent another pebble after the startled birds. A cry of pain made him look around, and he saw a little girl putting her hand up to her head. Unseen by him, she had been standing looking with indignation at the cruel sport.

"Did I hurt you?" cried Harold, running up to her; "I didn't mean to."

"No; but you meant to do that," said the child, holding her head with one hand and pointing with the other to a little feathery body on the ground, quivering and struggling in its death agony.

Harold had not a word to say.

The little girl stooped and picked up the dying sparrow, but in its struggles it fell from her cold fingers.

"Oh! oh!" she said, "I hurt you more, you poor little thing. Come, here's a soft bed to die on," and sitting down on the ground, she laid the sparrow gently on her lap, while two great tears rolled down her cheeks.

Some crimson drops followed them from her wounded forehead. Harold would have liked to cut a gash in his own. A nice knight, he thought bitterly, to make a Goliath of a frail little girl!

"Please let me tie my handkerchief round your head," he said humbly. "I'm a villain, but I didn't know you were there, you know."

"There! there!" she exclaimed, pushing his hand away, "look how it suffers! Oh, you poor little darling thing!

The tiny eyes were closed, the little claws ceased twitching, and the warm, pretty bunch of feathers, which a few minutes before had been hopping so gayly about, lay perfectly still.

The blue eyes, which had been watching so eagerly, filled with tears, and then came a storm of sobs. Harold felt miserable. He melted some snow, wet his handkerchief in it, and gently wiped the pale cheek all stained with tears and blood.

"You must let me tie this on," he said; "and will you please forgive me?"

"You're very kind to me," said the child, "and I suppose I had no right to speak so sharp to you; but I—I—felt so bad!" and another storm of sobs shook her thin little body.

"I'll never kill another bird," said Harold earnestly. "I never did before."

"Oh, won't you?" she asked, brightening. "I'm glad. I'll take him home and bury him," she added, rising.

Harold noticed that she trembled with cold.

"Won't you take that, please?" he said, trying to thrust into her hand his bright gold coin.

"Oh! no; I couldn't, thank you," she said, though her eyes looked eagerly at it. "Is it gold?"

"Yes. It's mine to do what I like with. I wish you'd take it."

"I couldn't," she said.

"Well, please tell me where you live." She hesitated.

"I'll want my handkerchief, you know," he said.

"23 Perkins's Alley, then."

"What's your name?"

"Pamela Burns. What's yours?"

"Harold Beckwith."

Her eyes opened wide with surprise, and then she looked full of trouble.

"Does your father own the big carpet factory?" she asked.

"Yes," said Harold, surprised in turn. "Why?"

"My father used to work there," she said, in a low tone.

"Did he leave?"

Pamela shook her head.

"Did papa dismiss him?"

Pamela nodded, and the ready tears filled her eyes.

"Hasn't he any work, now?"

Another shake of the head.

"Don't cry," said Harold, "I'll talk to papa about him."

"Oh! will you, please? And tell him papa doesn't drink any more. I know he won't again."

Harold stood a few moments watching the little thinly-clad figure hurrying away, and then walked slowly homeward.

"I'm always doing something hateful," he said to himself; "because I don't stop to think, mamma says. Wonder if I ever will. I'm glad mamma gave me that rule, though—'If ever you do any one an injury, follow it up by some act of kindness.' I'd feel mean enough if I couldn't do something for Pamela. I hope papa'll take her father back again; but if he drinks—papa hates that. Bah! there's that old sling-shot!"

Picking it up, he fiercely cut it into a dozen pieces with his penknife.

"I suppose," he added, aloud, looking up at the sparrows, who seemed to be holding an indignation meeting to discuss the death of their murdered comrade. "I suppose I owe you a good turn, too. I tell you what I'll do. I'll build you a nice big house."

"That's a good offer," said a voice behind him; "what have the sparrows been doing for you that you feel bound to reward them?"

"O, papa, you're just the one I wanted to see! The sparrows haven't been doing anything for me, but I did—I knocked—I did a pretty mean thing this afternoon."

Harold's story was all told before they reached home. He had to tell it for Pamela's sake; and then Harold had found that there was great comfort and satisfaction in "making a clean breast" of a thing to his father and mother. They helped him to make crooked things straight. Try his plan, boys.

"Will you, papa? Will you take him back?" Harold asked, eagerly, as they went in the house.

"I don't know, Harold; I can't promise. I have taken John Burns back twice already, but he has gone back to drink each time. I tell you, though, what I will do. If your mother will go down there to-morrow and see how matters are, I may take him back on trial for a month, if they are in desperate need."

With that Harold had to be content.

Pamela hurried breathlessly up the stairs when she reached home, fearing that her father would be there before her and find the room cold and dark. But he was not yet in. She lighted the lamp, coaxed the scanty fire into a larger blaze, put two plates and a stale half loaf of bread on the table, and then taking the dead sparrow in her hands, went downstairs, talking softly to it all the way.

"Come in," called a cheery voice, in answer to her knock; "that's Pamela, I know. Come and let me warm your hands, child."

The hearty words came from smiling lips which brightened a gentle, withered face, framed by cap and hair so white one could scarcely tell which was which.

"Lock, Mrs. Duncan," said Pamela, "I've brought a poor little sparrow home to bury him."

"Tut, tut! let me see him, bairnie."

Pamela put her treasure in the old woman's hands; and so, with her finger tips, she saw it, for old Mrs. Duncan was blind; she saw, as she said, by feeling. Gently she stroked the soft little body, while Pamela, sitting on a bench, her head in Mrs. Duncan's lap, shared the petting and told her tale.

"Not one sparrow, dear, not a wee bit birdie, dies alone. Mind what the dear Lord says: 'One of them shall not fall on the ground without your Father.' He feels their trouble and shares their pain, and does not leave them alone."

"Does God care much?" asked Pamela.

"God cares for the very least thing we suffer, my bairn. Do you think your ain heart is more tender than His? You never would feel the least bit of sorrow for the birdie, if the sorrow had not been in God's heart first."

Perhaps Pamela did not quite understand all that Mrs. Duncan meant, but it was a great comfort to think—God was with the little sparrow when he died.

"And has the father brought home any good news the night?" Mrs. Duncan asked, smoothing the little girl's curly hair.

"No, he isn't home yet. But I can't help hoping," said Pamela, "that Mr. Beckwith will take him back. Don't you think he will?"

"I couldn't say, dearie; but that or something better will come. Do you want to read a few verses for me?"

Of course, Pamela did. She brought the big Bible from the table and sat down again.

"Where?" she asked.

"St. Matthew x. I think; see if you can't find the verse there about the sparrow."

Pamela's quick eyes soon found the place.

"That's right. Now read two verses more."

"'But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows.'"

"There, child, take those verses with you, and never fear. I hear your father's step, so run."

Poor John Burns sat with his head bowed in his hands, as Pamela entered the room. She kissed him gently on the forehead. His only answer was a groan.

"Don't fret, papa," she said, trying to speak briskly, though her voice was choked. "Please come and eat some supper and I'll tell you a story."

John raised his eyes and looked lovingly and mournfully at her. How pinched her cheeks were!

"You're starving, child," he said, and groaned again.

"O no, I'm not, papa! But I will if you don't eat some supper; for then I won't either. And I want to tell you my story. I think it's good news."

While John slowly forced down a piece of bread, she showed him the sparrow, and told her story.

"And I know Harold won't forget," she said, "he's kind."

"Ah! my poor lamb, I fear Mr. Beckwith won't try me again."

"Yes he will, papa; I feel sure he will," said Pamela, climbing on his knee. "I think God sent me the little sparrow as a kind of messenger. Don't you know what Jesus says, papa?"

She repeated the three verses she had read for Mrs. Duncan.

"There, there! God grant it, child. Go to bed, and I'll be home soon."

A look of fear came into her blue eyes. Surely, he would not go out again to drink.

Her father saw the look. He pressed her to him with so strong a clasp he almost hurt her.

"No, no," he said, "trust me, child. Never again, God helping me."

While Pamela was sleeping that night in her poor little room in Perkins's Alley, and Harold slept in his big comfortable room in Cambridge Street, their two fathers were having a long, earnest talk in Mr. Beckwith's library. This was the way it ended:

"Well, John, be there bright and early to-morrow, then, and you shall have your old place, and I hope and believe you'll keep it."

"God bless you, sir." It was all John could say.

"Take good care of your little girl, John. We owe you something for the hurt my boy gave her. Here's a week's pay in advance. Give her a good breakfast to-morrow."

. . . . . .

"Sorry to wake you so early, lamb, but can you make a cup of coffee and cook me a bit of steak? I must be off soon."

Pamela stared at her father. Coffee? Steak? Did he forget there was nothing but a stale crust in the house? And he was laughing, even though tears stood in his eyes.

"Dress yourself quick, and you'll believe your eyes when you see the breakfast, I suppose," he said.

While the steak was snapping and frizzling over the fire John told his story. And then they two knelt at the table while he brokenly thanked the dear Father of love, Who never leaves creature of His alone in life or death.

Every day during that next week saw Harold busily engaged with his carpenter's tools. The first thing he made was a neat little box, which he himself took down to Perkins's Alley.

"It's to bury the sparrow in," he said, "and I want to dig the grave."

So he and Pamela buried the bird together. Harold told her his plan of building a house for the sparrow's friends.

"The poor little chap seems to me like a martyr, or like a soldier dying for his country, you know; he died, and they got the good of it."

"And I got good from it, too," said Pamela; "I feel as if he'd died for me too."

When the bird house was finished, there was not a happier colony of birds in the town. Harold and Pamela used to imagine, as they watched the busy chatterers, that they often talked of the martyred comrade whose death had brought them these good things. Of one thing they were sure, God makes nothing, not even a sparrow, to live in vain. If a dead sparrow can do so much, what may not a boy do who makes up his mind to live for God? That was a question that took root in Harold's mind those days.—*Churchman.*

The Whistler.

Do you know why this duck is called the Whistler?

It flies so fast that it makes its wings fairly whistle through the air!

The gunner, waiting in ambush, can tell of its approach by the shrill sound, and can get ready and take his position before it comes within gunshot.

This bird has many other names besides the Whistler.

Golden Eye, Great Head, and Spirit Duck are some of them.

The Indians gave it the last name, because it allows the hunter to come very near it, and then before he can twang his bow, the duck has vanished below the water.

This frightens the superstitious Indian. He thinks that such rapidity of motion can only be due to magic, and shudders at the thought that he has tried to shoot a spirit.

This bird has another strange habit. It builds its nest in the top of a tall dead tree, so old and worn that the bark and branches have fallen off, leaving only a slippery pole.

Nobody knows how the tender young ducklings get from the nest to the water.

Legend says that the mother bird carries her babies herself, holding them by the bill, and supporting them by her strong neck until she places them safely in the water. No wonder that the ignorant Indians think her an enchanted spirit.

When these birds are alarmed, they make a strange note, which sounds like the constantly recurring *good note* of an old worn out hurdy-gurdy; such a one as is played by old women at street corners, and is so weak with long use that only the one *good note* can be heard at any distance.

The Whistler feeds on all sorts of marine insects and small shell-fish, and in some regions is so dainty as to prefer salmon spawn above all other food.—*Fanny E. Gifford, in St. Nicholas for September.*

Swift Birds.

Thomas Alexander in his book entitled "Game Birds of the United States," says that wild ducks, unaided by the wind, fly from sixty to one hundred miles an hour; and that the blue-winged teal, going down the wind at the top of his speed, will make fully one hundred and fifty miles an hour, possibly more. The swiftest bird on the wing is the frigate bird, a sort of a nautical bird of prey. Sailors believe that it can start at the peep of dawn from the coast of Africa, and following the trade winds, land on the American coast before sunset. It can undoubtedly fly more than two hundred miles an hour, but we do not know of any trustworthy record of the speed of which it is capable.

Do Your Best.

When I was a little boy," said a gentleman one day to a friend with whom he was talking, "I paid a visit to my grandfather. He was an aged man, and wore a black velvet cap and knee breeches with large silver buckles at the knees. When I went to say good-bye to him, he took me between his knees, kissed me kindly, and then laying his hand on my head, he said, 'My dear boy, I have only one thing to say to you. Will you try and remember it?' I looked him in the face and said, 'I will, grandpa.' 'Well,' said he, 'it is this: whatever you have to do, *always do the best you can.*' This was my grandfather's legacy to me. It was worth more than thousands of gold and silver. I never forgot his words, and have always tried to act upon them."

Pleasantries.

De Sappy (from Boston)—Say, fellers, I'm reading the finest book I ever saw. It's *Boccaccio*, by Don Cameron. Ever see it?

The famous initials of the American Board, A. B. C. F. M., are interpreted by a new theology man to stand for the American Board of Factional Mistakes.

Science is trying to find out how quick a man can wink. The instantaneous photographer should try to catch the eye of a Connecticut deacon in front of a temperance soda fountain.

"Never contract a friendship with a man who is not better than yourself," says one of those gratis advice writers. That's all very well, as far as you are concerned, but how about the other fellow?

A man has been arraigned in a New York Court for robbing a plumber. It is supposed that the gentleman invited the plumber to dinner and then refused to pay him for the time it took him to eat it.

"Please, sir, have you seen a gentleman without a little girl?" "Well, and what if I have, little one?" "My Uncle John has lost me, and I thought if you'd seen a gentleman without a little girl, you could tell me where he was."

Mrs. Schillerheimer (to her husband)—"I vas by der Avenue to-day, und vat you dink? Dere vas a whole plock mit only two peer saloons!" Mr. Schillerheimer (a wealthy brewer)—"Vat! only two peer saloons on a whole plock? Soh! I puts anodder vun oop at vunce."

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.

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Rev. C. S. GERHARD,
Rev. J. S. KIEFFER, D.D., } SYNODICAL EDITORS.

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☞ We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, NOVEMBER 2, 1887.

Thanksgiving Day.

President Cleveland has appointed Thursday, the 24th of November, as the day for National Thanksgiving.

Correction.

In the obituary notice of Miss Bertha Bentz, given last week, her age was set down at twenty-seven years, whereas she was only seventeen. The mistake grew out of confusion in the manuscript which gave 1860 as the year of her birth. She was confirmed by Dr. Johnston at Lebanon, and not at Easton.

Death of S. B. Keiffer, M. D.

Dr. Stephen B. Keiffer, well known in our Church, died of pneumonia at his residence in Carlisle, Pa., on the 28th ult. He was born near Mercersburg in 1824, and graduated from Marshall College in 1848. After taking his degree as Doctor of Medicine at the University of Pennsylvania, he settled in Carlisle, where he attained to eminence as a practitioner. He will be remembered by the old students of Mercersburg and others as a very genial man.

Trying to Get Back.

The *Churchman* tells of a clergyman in Sidney, Australia, who proposes to supersede Sunday schools by a "Parents' Union," the members of which will pledge themselves to bring up their children in the right way, and instruct them in God's Holy Word. This work has been so largely entrusted to Sunday-schools that it would be hard to get things back to their normal condition. Doubtless if Sunday-schools were entirely superseded those children who are without Christian parents and for whom the schools were originally intended, would be altogether neglected. It may be, too, that many who have Christian parents would be denied better instruction than is afforded them at home; and so it would not be wise at this late day to strike at an institution which is doing so much good. But it might be well in this connection to remind parents that the duty of Christian nurture belongs to them primarily and cannot be surrendered to deputies. The obvious criticism on the plan of the Australian clergyman, is that the parents who pledge themselves to instruct their own offspring are just the ones that need no pledging.

"What was Meant by Calvinism?"

A great deal of misapprehension might be avoided if people would remember that the same term is often applied with different meanings in different times. This is wonderfully illustrated in what is called "Calvinism." It is now made to refer to the theory of election and reprobation, which is said to lie at the centre of the great Genevan's system of theology. Thus Froude and most modern writers use it. But in the earlier years of the reformation, and especially in the differences between the Lutheran and Reformed Church in Germany the affirmation of this doctrine was not peculiar to Calvin. It had come down distinctively from St. Augustine, and was held by Catholics, Lutherans and "Reformers" alike. The main body of the Lutherans, as can be shown by history, were supra-lapsarians, and abused their fellow Lutherans who opposed them as Synergists. The Missouri Lutheran Synod, the strongest and most intense body in this country, contend for that now, and make it one strong ground for separation from other Synods of their own denomination.

It was really not until the time of Arminius, who was born A. D. 1560, thirty-one years after the Marburg Conference, that "Calvinism" was spoken of as distinctively embodying this view. Those who dissented from it at the Synod of Dort and elsewhere, were called "Remonstrants," because they remonstrated, and stood about in the position of those who protest against a majority by a minority report.

When then we hear of the Reformers being Calvinists as over against the Lutherans, in the earlier history of the movement, we must ask what did Calvinism then mean? Clearly at the Marburg Conference, for instance, the question did not revolve around "predestination," but the doctrine of the Lord's Supper. It was in regard to this that such men as Wesphal and Hesshuss afterwards invented the name of Calvinists, and sought to fasten it upon the Reformed people by way of reproach.

These facts throw a different light on history, but of this we cannot write more fully now.

The Admission of Utah.

Whether or not the territory of Utah should be admitted into the Union as a State, is still a burning question. It is conceded that if it is thus honored under the pledge of the Mormons that polygamy will be abandoned, all such conditions will be pronounced unconstitutional, and that the way will be opened for a revival of "the peculiar institution." The successful argument will be, that a condition is imposed upon one State that is not made binding upon another.

Hon. J. Randolph Tucker, one of the best constitutional lawyers in the land gave great attention to this subject while in Congress, and shows in his report that the only solution of the problem will be by an amendment to the organic law of the land making polygamy a crime everywhere in the Union. According to the Amendment reported by the Judiciary Committee but not acted upon, any State will be prohibited from enacting or enforcing a law that tolerates polygamy in any form. The United States courts will have jurisdiction over the offence and Congress will prescribe the punishment. If this will effectually settle the matter, the sooner the suggestion is carried out the better it will be.

The Meeting of the American Board.

The recent meeting of the American Board at Springfield, Mass., was an interesting and significant one in many ways. It is curious to notice that the discussions were of an almost exclusively theological character. Very little attention was given to the reports of missionary work; very little time was expended in the discussion of practical missionary questions. It is said, "Nearly all the sessions were disturbed by this troublesome question; so much so that there was scarcely opportunity even to hear from the newly appointed missionaries about to leave for their fields abroad; the session allowed for this had, it is stated, only the fraction of an hour." It is reported that a member of the Board impatiently exclaimed: "What a pity to waste so much time on missionary reports—let us get to the main question!" There seems to have been some fatality about the matter; it "had to be so." It was as if theology had resolved for once to have its say; and was persistent; and would not in any way be put by. Whatever form the question might take in beginning, it was sure presently to take a theological turn. There were not wanting those who protested against this theological discussion as aside from the real question at issue; but even those who protested were themselves irresistibly carried into the theological current. One of those who participated in the discussion said: "Almost every speaker has insisted that the Board is not to settle a theological question, and then, without exception, unless there be one, every single speaker has proceeded to discuss a theological question."

Thus theology held sway at this last meeting of the American Board. That was its appointed day and hour, which could not be taken away from it. Nor is this much-lamented fact without a good side to it; certainly it is not to be regarded as an unmitigated evil. It will not do to say that this was no missionary meeting, because it turned aside from missionary reports and spent its time in theological discussion. It is well that theology should have its hour, as sooner or later it will be sure to have, even in regard to missions. Theology is intimately related to missions, as also to every other form of church work. We are not of those who believe in the supremacy of theology; there are other things to which we assign a higher rank and before which we bow with greater reverence. But we believe that theology is good, necessary, unavoidable; and that, where the work of the Gospel is being earnestly carried forward, that will sometimes take place which has just occurred in the meeting of the American Board,—there will be more or less of earnest theological discussion, even in missionary meetings. An interest in theology is one of the characteristic marks of a sound church-life. Nor will the time ever come when the mere negative absence of theological controversy will of itself be an infallible sign that all is well with the Church.

For another reason, this meeting was an interesting one: it was a fine instance of the ever-recurring collision between the old and the new. These two belong together in the Church, and room must be made for both. If truth is eternally old, life is perennially new; and neither the old nor the new can claim exclusive possession of that kingdom of Christ, which is truth and life. But, though belonging together, these two are often in collision. It has been so from the beginning. To a looker-on, there was something curiously suggestive, something almost pathetic, in the meeting face to face, between the old and the new, the other day at Springfield. It was not only a meeting, but a collision. The two could not agree. It was in vain that the new urged that it was not at variance with the old, but of one and the same life; that it was no new and conflicting doctrine, but simply an unwillingness to be positive and dogmatic as to God's purposes in regard to those heathen who had never heard of Christ in this world. It was in vain that the representatives of the new pointed out that their reprobated views in regard to the method of divine grace to the heathen differed scarcely less from those held by the majority of the members of the Board than these differed from those to support which the Board had originally been organized. It was in vain that it was shown that the view which it was proposed to discard had had a standing-place in the Christian Church from the beginning of the third century until now. The old was fearful and suspicious, and would not receive the new. It said, "The old is better." It argued, This is a dangerous thing, of evil tendency: it is a seed; if allowed a place, it will grow and produce bad fruit; it will destroy the spirit of missions.

The reasoning was logical; but it is no new thing for logic to be at fault. As for this particular logic, it has been shown to be false by the fact that the holding of the views in question has no power to prevent young men who hold them from offering themselves for missionary service. It would seem, indeed, according to logic, that such a view ought to destroy the spirit of missions; and perhaps it would, if a "view" ever could destroy a "spirit;" if the missionary spirit, where it exists, did not lie so deep that a "view," a "hypothesis," an intellectual belief, or inclination to believe, cannot get at it to destroy it. Those who believe there is something deeper and truer than logic, will take a sort of secret pleasure in beholding how often logic blunders in relation to the greatest and most vital things. Nothing is more common than for conclusions which, according to all logic, ought to follow, not to follow. Those Druids to whom St. Patrick preached the Gospel on Tarah Hill argued logically when they said: "He preaches repentance, and the law of repentance is such that a man shall say, 'I may commit a thousand crimes, and if I repent I shall be forgiven, and it will be no worse with me; therefore I will continue in sin.'" They argued logically; but their conclusion was false, nevertheless.

It was this collision between the old and the new that made up a large part of the peculiar interest and significance of the recent meeting of the American Board at Springfield. As far as the number of votes is concerned, the victory was with the old. This is of inferior importance; it may well be that the real ultimate victory will be with the new. Certain it is, that, if it be a legitimate development, nothing can exclude it; room will be made for it, it will be incorporated into the old, and the old and the new will melt into each other, as is always the case whenever there is life and growth. And there is much to indicate that this so called new view is not an alien thing, but a legitimate outgrowth and product, and the most recent manifestation, of the old life itself. As a development, it has "early intimation" in its favor, and much besides. And it can afford to wait.

J. S. K.

Communications.

A Parsonage for Sendai, Japan.

Two years ago, at the meeting of the old mother Synod, at Mifflinburg, Pa., Rev. W. E. Hoy was commissioned as a missionary to Japan. Since then he has labored in Sendai, with untiring zeal and remarkable success. For the want of a parsonage he has thus far been obliged to live in a Japanese house. This, like all Japanese houses, lacked the provisions of even such an ordinarily comfortable shelter as an American needs. He has cheerfully borne his privations until his health has been seriously impaired. The last letter received from him is written with a hand so trembling that it is barely legible. He is very sick, and sore of heart. His otherwise vigorous constitution succumbs to the pressure of too much work and too little comfort. Of the former the outgoing missionary, Rev. D. B. Schneder, can, ere long, at least, in part, relieve him. For the latter there is only one remedy, and that is a parsonage. The ground for this is already secured. The building will cost from $2000 to $2500. The church cannot afford to lose the valuable services of this missionary for such a consideration. With the Divine blessing, his training school can furnish that important field with scores of native missionaries. It is neither kind nor wise to withhold any longer a suitable dwelling from this dear brother, where he can find the needed shelter against the trying peculiarities of a strange climate. He has just visited Tokio to consult a physician. May the Lord direct and help his skill for the healing of the patient.

The undersigned hereby offers to be one of twenty-five to give $100 a piece for the building of a parsonage in Sendai, Japan. This amount ought to be secured at furthest by February 1, 1888. We must, however, not let this project interfere with the ordinary claims of our depleted Foreign Missionary treasury, which at this time is in pressing need of funds.

May the God of Missions constrain His children to bring this trifling offering without delay, in order to relieve a heroic brother in Christ and save an imperilled cause.

All offerings can be forwarded or reported to R. F. Kelker, Esq., Harrisburg, Pa., or to

B. BAUSMAN, Reading, Pa.

Anniversary.

The 144th Anniversary of Zion's Reformed Church, Brickerville, and the 17th of the Present Pastorate.

Brickerville was all astir on Sunday, September 25th. The occasion was the celebration of the beginning of Zion's Reformed church, which took place in 1733, one hundred and forty-four years ago. Peter Becker, Wendel Laber, Jacob Hagy, and Tilghman Shitz, acting in the capacity of trustees, purchased from Sebastian Royer, two and one-half acres of ground, for which they paid £2 ($10). On this tract, the church was erected and the God's acre laid out. The first church was built in 1743 or soon thereafter. The exact time cannot now be determined. The second one was built in 1813, seventy-four years ago, and the walls stand to-day as erect as they did after their completion and the promise for 74 more years of service is all that can be desired if no unforeseen catastrophe befals them.

We give in this connection the pastorates of this old congregation: It can only be conjectured who the pastors were from 1743 to 1766, as no names or time of service appear. It is, however, reasonable to suppose, that Rev. Conrad Templeman, who served the White Oak Reformed congregation from about 1720 to 1752, that he, along with that congregation, served at Brickerville, to the time he ceased his labors at White Oak. Rev. John Waildschmid, who with five other young ministers, was, through the instrumentality of Rev. Schlatter, brought from the Fatherland to serve destitute congregations in the New World, arrived in 1752; and was soon given such congregations, of which Zion's Reformed church of Brickerville was one. It seems very plausible, that Templeman and Waildschmid filled up the silent void from 1743 to 1766.

In 1766 Rev. John George Witther became pastor and labored to 1770. Rev. John Christopher Gobrecht succeeded him in 1770 and continued his labors on to 1779, he was again followed by John Waildschmid, who from 1779 served the charge on to 1786. From 1786 on to 1790 they had for pastor Rev. Anthony Pflautz; John Christian Wilms became his successor in 1790 and continued to 1802, when he was succeeded by Rev. Charles Helfenstein, who was pastor here from 1803 to 1807. From 1807 to 1819 Rev. John Theobald Faber served the charge. He was followed by Rev. Frederick A. Herman, who in 1819 became pastor and remained until 1823. Rev. Daniel Hertz commenced his labors in 1823 and closed them in 1831. From 1831 to 1833 Rev. Jacob Leyneister was the pastor, and from 1833 to 1837 Rev. Samuel Seibert. Rev. Christian Weiler became pastor in 1837 and remained until 1849, and from 1849 to 1851 the Rev. Dr. I. E. Graeff. Rev. Isaac Gerhart, father of Dr. E. V. Gerhart, of the Theological Seminary, Lancaster, Pa., served from 1852 to 1859. From 1859 to 1870, the Rev. William T. Gerhard was pastor, and he was succeeded by Rev. D. C. Tobias, who, on October 1st, 1870, commenced his pastorate which has continued until the present. His is the longest termed pastorate in the history of the congregation.

There were three services held during the day—morning, afternoon and evening. Three times the people met in large numbers to do honor to the festal occasion and to attentively listen to interesting and edifying sermons and addresses.

Dr. Thomas G. Apple, President of Franklin and Marshall College, Lancaster, Dr. Dubbs, professor in the same institution, and Rev. C. H. Asay, pastor of the Coleman Memorial chapel, Brickerville, were present, and assisted in the services.

In the evening the pastor read a "historical narrative," detailing the happenings from 1743 to 1887, a period of 144 years. Three bouquets were placed on the altar, a few very large and pretty horse-shoe wreaths hung to the sides of the pulpit and an equally pretty evergreen cross was fastened to the front of the pulpit. To one side of the pulpit against the wall hung a tablet containing the names of the pastors and the periods of service, and on the opposite side also against the wall the printed inscription on muslin — "Our 144th Anniversary." Thus ended the festive occasion in Zion's Reformed church at Brickerville, Pa.

D. C. T.

Our Church in Washington, D. C.

The congregation of Grace church have recently procured a pipe organ, which, though not "*bran new*," having been used about two years in St. Andrew's Episcopal Church, and exchanged because of the enlargement of their edifice, is nevertheless in a good condition and well adapted in size for Grace chapel.

On the following Lord's Day, in response to a few remarks by the pastor, Rev. C. F. Sontag, the amount to cancel the debt, being much less the original cost, was promptly met.

The Sunday-school, a few weeks ago, purchased a supply of "Hymns and Carols," and also chairs for the primary department.

The congregation recently built an "annex" to the chapel for pastor's study, which was beautifully carpeted by Robby Knight of the infant school.

The interior of the chapel will soon assume a more attractive appearance. The walls were left in the "rough" sand finish. Arrangements have been made to have the frescoing done before Advent. The Ladies' Aid Society have already $100 on hand for this purpose.

Since the chapel was built the congregation have spent almost $1000 in its completion.

Last Lord's Day we were favored with the presence of Rev. D. B. Schneder and his lovely bride. Bro. Schneder, our newly elected missionary to Japan, occupied the pulpit, preaching an eloquent sermon on "The Importance of Japan as a Missionary Field for our Church." Fervent and edifying were the utterances flowing from a true missionary heart.

At the conclusion of the discourse, the pastor, in the name of Grace church, bade the brother and his helpmate an affectionate farewell, assuring them that as in the past, Grace church had never yet failed to raise every cent of its apportionments to "Foreign Missions," besides giving special contributions, so in the future our alms as well as our prayers would follow the missionaries in their new field of labor beyond the sea.

In the evenlng Rev. Schneder and bride paid their respects to the Japanese Minister, Mr. Kuki, at the palace of the Legation, 1310 N. N. W.

Thank God our Church is a Missionary Church. Her servants, as a rule, "are not disobedient to the heavenly vision." Willing hearts and hands promptly respond to the necessities of her missionaries. Let every heart be aflame for the evangelization of the world.

"Over the ocean wave, far, far away,
There the poor heathen live waiting for day,
Groping in ignorance, dark as the night,
No blessed Bible to give them the light.
Pity them, pity them, Christians at home,
Haste with the Bread of Life, hasten and come."

Zion's Reformed Church, Allentown, Pa.

On Sunday evening, October 23, the annual reunion of the members confirmed by the present pastor was held in the chapel of Zion's Reformed church of Allentown, Pa. The attendance was unusually large, the beautiful and commodious chapel being more than filled, a number of persons occupying chairs placed in the aisles. The pastor based his sermon on Psalm 66: 13, 14, and 1 Thess. 5: 23. The members of St. Timothy's Guild entered and retired from the chapel, singing hymns selected for the occasion. Concerning this service we quote as follows from "The Chronicle and News," bearing date of October 24:

"A HAPPY OCCASION.—The services last evening in Zion's Reformed church were of a special character and exceedingly interesting. Rev. E. A. Gernant during the first year of his pastorate, and at the confirmation of his first class of catechumens, feeling the necessity and responsibility of providing systematic means by which he could be better able to exercise pastoral care and watchfulness over those who are officially received by him into Christian fellowship through the rites and ceremonies of the church, determined to call them together in annual reunion and recently organized them into a guild, bearing the title of 'St. Timothy.'

"Since his pastorate he has held such yearly reunions and made them occasions of special interest and benefit. Last evening the fifth annual reunion was held, and it must be indeed gratifying to Rev. Gernant, as well as to the parents and the congregation, that out of about 160 confirmations at least 120 were present, occupying special seats in the main body of the church. Out of the 160 a number have departed this life, while others have removed from the jurisdiction of Old Zion. It is safe, however, to assume that not more than fifteen failed to attend last night's reunion who might possibly have done so.

"The energy and earnest work of the pastor of Zion's church certainly bears fruit largely."

Wichita University Opening.

The board of trustees and friends of the above named institution met yesterday in the Reformed church to attend the formal opening. Rev. D. B. Shuey, of Emporia, President Weber and others delivered addresses, setting forth the history and purposes of the school. About forty pupils have been enrolled for the various departments. This was regarded as encouraging, considering the lateness of the opening, and the uncertainty of obtaining a suitable building in which to open. On account of this uncertainty but little advertising could be done, and no definite promises could be given to the inquiries made by pupils and others. Tired of waiting some who had promised to attend this school started in weeks ago at other institu-

tions. Mechanics are now at work pushing the university building as rapidly as possible, and it is hoped that it can be finished by the opening of the new year. Under all the circumstances, therefore, the trustees decided that it would be better to defer the opening of the literary and scientific departments, but authorized the teachers in music and art to go on with their classes. Prof. Bushong will also start his classes in German at some private room. President Weber will employ his time visiting some of the churches in the Synod to present the claims of the school upon the general public. In this way it is hoped the institution will become known, and that in the near future it will be well patronized by students from abroad.—*Wichita Eagle, Oct. 16.*

German Philadelphia Classis.

At a special meeting of the German Philadelphia Classis of the German Synod of the East, held October 19th, 1887, in Zion's Reformed church, Philadelphia, the licentiate, Max Puhl, was received from the Lancaster Classis of the Synod of the Reformed Church in the U. S. This young brother has been preaching for some time for St. Luke's Reformed congregation, this city. During this time the attendance on divine services is said to have increased, and the congregation is glad to have secured the services of the brother until an election for pastor can be held. In regard to his reception into the German Philadelphia Classis, the following resolutions were adopted:

1. *Resolved*, That though this Classis receives the licentiate, Max Puhl, on the ground of an honorable dismissal from the Lancaster Classis of the Synod in the U. S., yet we regret that the brother, who received a call from one of our congregations in Philadelphia before his licensure by Lancaster Classis, and who did *not* pursue his studies under the care of said Classis, was not referred to our Classis for examination and licensure.

2. *Resolved*, That we hereby respectfully request the Lancaster Classis to exercise the greatest care and conscientiousness in the licensure of students of theology for the German part of the church.

3. *Resolved*, That the above resolutions be communicated to Lancaster Classis and sent to the MESSENGER and the Reformirte Kirchenzeitung for publication.

By order of German Philada. Classis,
A. E. DAHLMANN, Stated Clerk.

The Synod of the Reformed Church of United States.

This Synod began its 141st annual sessions on October 19th, 1887, in the First Reformed church at Sunbury, and continued in session until the following Tuesday afternoon.

Rev. D. E. Klopp, of Philadelphia, was elected President, and Rev. Rufus Miller, of Reading, Corresponding Secretary. There were present during the sessions of Synod 44 ministerial and 35 lay delegates. The business of the Synod was transacted with great unanimity. Earnest efforts were made to meet the problems that required solution, and so to adjust the affairs of the Church as was deemed best calculated to promote its peace and harmony. The Synod was kindly entertained by the good people of Sunbury. The services were remarkably well attended. The practical subjects of church-work were freely discussed. The choir of the Reformed church added much to the interest of the Synod by favoring it with some of its best music.

The Study of the English Bible.

The following action was adopted by Synod:—

Resolved, That we as a Synod in view of the widespread discussion upon the subject of Bible Study in educational institutions, and the evident fitness and wisdom of such study having a place in the curriculums of seminaries and colleges, record our full and hearty approval of the endeavors now being made in this direction.

Resolved, That we earnestly request our Reformed educational institutions to consider the claims of the study of the English Bible, either as optional or required courses of study.

Resolved, That we learn with pleasure of the efforts made by the Faculty of the Theological Seminary, Lancaster, Pa., in the direction of the study of the English Bible.

Bethany Orphans' Home.

Of the seventy-five orphans in the Home all are dependent on the charity of the church save four. The children are the Lord's, the Home is His, and the work heretofore done in this charitable service has been owned and blessed of Him. The holy enterprise will continue to need the cordial sympathy and liberal financial support of the Church, and funds devoted to it are well bestowed. The whole subject calls for encouraging action. Bethany Orphans' Home is renewedly commended to the continued liberality of the Church and all the Classes are requested to bring the Home to the attention of their people. It would also direct the attention of those who are blessed with means, and who desire to give unto the Lord a portion of their substance, to this Orphans' Home as an object worthy of liberal bequests.

Personal Liberty League.

Resolved, That the Synod of the Reformed Church of the United States, in annual session assembled in the Reformed church at Sunbury, Pa., hereby places upon record its solemn protest against the encroachments of the so-called "Personal Liberty League" upon the sanctity and observance of the American Christian Sabbath.

Resolved, Further, That said Synod hereby calls upon all liberty loving and law-abiding citizens, strenuously and persistently, from a regard for the law and honor of God, the purity of the Church, the safety of homes, and the weal of our commonwealth, to oppose and resist by all Christian and lawful means, these encroachments, as well as any other attacks upon the Lord's Day, which we recognize as one of the bulwarks of our Christian civilization.

Home Missions.

This cause has been receiving earnest and prayerful attention by the members of the Tri-Synodic Board, and in the consideration of their reports by this Synod eleven missions have been taken off the roll during the year, either by becoming self-sustaining or by reconstruction. Fifty missions are under its present care. The contributions of this Synod to the Board amounted to $9,343.29, which is about 20 per cent. less than was asked for. To carry forward its work for the coming year the Board asked of this Synod $12,000 for Missions and $2,500 for Church Extension. This amount was apportioned among the several Classes. The blessing of the Great Head of the Church was invoked upon our missions and missionaries. Congregations were directed to introduce systematic methods for gathering missionary offerings, and to circulate the missionary papers. The creating of special church-building funds to be used as loans to missions was especially encouraged. The present depletion of the treasury demands that all delinquents on apportionments speedily pay their arrearages into the treasury.

The organization of Women's Missionary Societies were recommended by Synod—in congregations and in the Classes under the jurisdiction of this Synod—and that at least two delegates from each of the Classes be sent to the next meeting of this Synod for the purpose of organizing a Synodical Women's Missionary Society.

The Winchester Charge.

The co-operation of the members of this Synod is enlisted to secure a passage of a bill by the Congress of the United States to reimburse the Winchester charge for damage done to its church property by its occupancy by United States troops during the war.

Foreign Missions.

Our work in the foreign field has been eminently successful. Its very success, however, increases the solemn responsibility for new and enlarged efforts. With devout thankfulness to God, Synod rejoices in the prosperity of our Foreign Missions, commending the missionaries and their missions to the care and blessing of the Great Head of the Church.

It at the same time asks for the cordial sympathy and prayers of the members of our churches with their timely and liberal offerings for the support of this worthy cause.

The Synod appreciates the labors of its Board and has full confidence in their fidelity as well as in their ability. It implores the blessing of God upon their deliberations so that in their conclusions the work committed to their trust may be crowned with still greater success to the glory of God and the salvation of souls.

The Society for the Relief of Ministers and their Widows.

1. The Reformed church is bound by the spirit of the gospel to provide an adequate support for all ordained ministers of the Word, who are engaged in the *service* of the church or who have become disabled in this faithful service.

2. For every minister in active service such support is provided by the pastoral charge or mission committed to him.

3. Ministers who have given strength and life to active service in the office of the ministry, when they become disabled by age or otherwise, and have not the financial resources adequate to their needs, are entitled to support for themselves and their families to be provided in some other way.

4. The most efficient method now in use for the purpose of accomplishing this end is the organization of the fathers of the Reformed Church in the United States, established in the early part of this century, known as the Society for the relief of Ministers and their Widows.

5. This Society ought to aim at forming a fund of no less than $100,000 to the end that all needy widows of deceased ministers and all disabled ministers, who have no adequate income, might receive an annuity answerable to their needs.

In view of these facts, Synod adopted the following action:

1. It is recommended to every Classis, that at its ensuing annual meeting, the matter of the support of ministers' widows and of disabled ministers by means of this Relief Society, receive special consideration.

2. Synod requests every Classis to adopt measures largely to increase the resources of the Relief Society, by giving full information to our membership, and by affording every congregation an opportunity to contribute.

3. Synod reaffirms the action of the Synod of Pottstown, which names the third Sunday of June of each year, to be set apart for the purpose of presenting this important matter to all congregations.

The Report on Publication.

The following preamble and resolutions were adopted:

Whilst the current work of our Publications in the past year was carried forward with success—as exhibited by the report of the Board—the weight of indebtedness is of overshadowing power, setting all else into the background, therefore,

Resolved, That the Board of Publication be and hereby is directed to sell the real estate and personal property of the establishment, except the periodicals, copyrights and stereotype plates, and pay the proceeds to the Rev. C. G. Fisher to the full extent of his claim.

Resolved, That the Board be directed to employ the most vigorous measures for the collection of all outstanding dues, looking to the satisfaction of all legitimate claims.

Resolved, That this matter of the Editorship of the MESSENGER be referred to a commission from this Synod composed of our representatives in the Board of Publication, Messrs. Hensel, Reber and Durban, together with Drs. Thos. G. Apple and B. Bausman, who shall act in conjunction with similar commissioners from the Synods of the Potomac and Pittsburgh, and further, that plenary power be hereby conferred on the said commission, to act on all questions arising in the premises.

Resolved, That the editing and preparation of our Sunday-school papers, Sunday-school lessons and lesson helps be placed into the hands of the Sunday-school Board of the General Synod.

Resolved, That it is the sense of this Synod that all Sunday-school lessons and lesson-helps be prepared so as to harmonize with the church-year, at least in so far as the festival days of the Church are concerned.

(*To be continued.*)

Maryland Classis

A special meeting of Maryland Classis will be held at Westminster, Md., November 15th, 10.30 A. M.

To receive Rev. Calvin S. Slagle from Juniata Classis, to confirm a call to the Westminster charge, and if in order make arrangements for Rev. Slagle's installation.

To receive Rev. B. R. Carnahan from Virginia Classis, to consider a call to him from Mount Moriah charge, and if in order make arrangements for his installation.

By order of the President,
C. F. SONTAG.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such items of News as will be of interest to the Church.

Our Own Church.

Pennsylvania.

Reading.—The mission society of St. Stephen's Reformed church held its first anniversary October 17th. The pulpit had been removed and an arch occupied its place. One pillar of this arch was draped with United States flags and was to represent America, while the other was draped with Japanese flags to represent that country. The arch was covered with autumn leaves and bore the words "United in Christ." The exercises consisted of addresses by E. K. Young, president of the society, and Rev. C. S. Gerhard; solos by Miss Sallie Bickel and Andrew H. Smith; a lecture on "Missions," by Rev. O. H. Strunk, of Schuylkill Haven, and a dialogue entitled "Collecting for Missions," by Daisy Reifsnyder, Susie Rhoads, Bertha Boone, Lulu Moyer, Mamie McGuigan, Bertha Mittower and Laura Hull. The report of C. W. Wanner, treasurer, showed receipts $111.-03 and disbursements $105.30. Of these disbursements over $95 was paid for Home and Foreign Missions. The evening's collection amounted to $9.43. The society has 73 active members and 43 contributing.

Cochrantown.—The ordination and installation services in Zion's charge, took place on Monday evening, the 17th ult. Rev. J. D. Thomas was ordained to the Gospel ministry, and installed as pastor of the charge. The committee, Apple, Hahn and Black, were all present, and took part in the solemn services, in the presence of a large audience. Brother Thomas enters upon the pastorate of the charge under favorable and encouraging circumstances, under the pastorate of his predecessor, Rev. Pontius. All the churches of the charge were remodeled, and a fine spirit brought about in all the congregations. May the good Lord continue the work begun under the pleasant pastorate now begun, and crown the labors of the young brother with abundant success. J. H. A.

Brush Creek Charge.—The affairs of this charge are full of promise. The fall communions were completed on Sunday, October 23d. They were very well attended in each of the congregations. The additions to the several congregations this fall summed up fifty; thirty-nine by confirmation and eleven by certificate and renewal. A children's service was held at Manor Station, in the afternoon of October 23d, which was very good. Congregation and Sunday-school at this place are both small, but this service was well rendered, and the offering amounted to $21.70.

At Old Manor church the Reformed congregation lately bought out the Lutherans, paying them $927.50 for their interest in the property. The Reformed congregation will now, at an early day, build a new church for themselves. At Harrison City, the newly organized congregation will most likely, also, build a church next summer. The membership in general, throughout the charge, are wakening up to a sense of their responsibility and duty in the matter of church work. It is to be hoped that by God's blessing a forward move will be made along the whole line of this large charge.

Harrisburg.—At the fall communion, October 23d, of the Second Reformed church, Harrisburg, Pa., Rev. George W. Snyder, pastor, seven new members were received, six of whom are heads of families. About $100 are yet needed to pay off the parsonage debt. There is no debt on the church. Lancaster Classis will hold its annual sessions in this church next spring.

New Goshenhoppen.—New Goshenhoppen Reformed church, Montgomery county, Pa., celebrated preparatory and communion services on the 8th and 9th ult. One member was added after private instruction. The guests numbered 575. The offering was $107.00.

Spinnerstown.—Trinity Reformed church, Spinnerstown, Bucks county Pa. Here confirmation, baptism, preparatory and communion services were held on the 15th and 16th ult. New members added, numbered 32; communicants, 370. The offering amounted to $93.00. The charge overruns its one dollar per member in its yearly benevolence.

Maryland.

Clearspring.—Children's Day was properly observed in the Clearspring charge. The service prepared by our Board of Publication was used, entitled "Children of Holy Writ." Old and young seemed to be delighted with the service. The church was crowded both in Clearspring and St. Paul's. Many expressed the hope that Children's Day should be a fixed service hereafter in our Church. The offerings were for benevolence, and the amount was in Clearspring $31.00 and at St. Paul's $13.00; in all, $44.00.

Indiana.

Terre Haute.—The sixteenth of October was observed in Terre Haute as Missionary Sunday by congregation and Sunday-schools. The church on 4th street and the chapel on 14th were beautifully decorated with flowers, baskets of green and appropriate mottoes. Two celebrations were held for the Sunday-schools and three missionary services for the congregation, on all of which occasions the houses of worship were filled with large audiences. The pastor, Rev. F. R. Schwedes, was assisted by Revs. G. A. Gekeler of Poland City, Ind., H. Heusser, of Clay City, and G. A. Schwedes of Frostburg, Md. During the morning services the Lord's Supper was celebrated, adding deep impressiveness to the worship, and the amount of forty dollars was contributed to the cause of missions. The congregation is in a prosperous condition, the growth of the chapel Sunday-school being especially encouraging; and the initiatory steps have been taken to erect a new church building in a favorable part of the city, more central for the body of the membership.

Personal.

Rev. J. May was made the happy recipient of some substantial tokens of esteem on the part of the members of his congregation. It was on the occasion of his 61st birthday, Oct. 19, 1887, when altogether unexpected to himself, a goodly number of his parishioners, some 60 or 70 in all, invaded the parsonage, bringing with them a bountiful supply of good things in the line of provisions, and in

Continued on 8th Page.

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We would call attention to the following books that have been recently published, and are for sale by us at the prices named, postpaid:

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A Child's Life of Christ, Rev. C. Z. Weiser, D.D.,	**1.00**
The Gospel Call, Book of Sermons by Rev. J. K. Millett, deceased; edited by Rev. C. S. Gerhard,	**1.50**
History and Doctrines of the Reformed Church, by Rev. J. H. Good. A Tract. 50 Copies,	**1.00**
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THE DIRECTORY OF WORSHIP.

A new edition of the Directory of Worship has just been issued. They can be had at present only in two styles of binding, and hereafter at the following prices, fixed by the General Synod's Committee:

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Miscellaneous.

Autumn Glee.

BY SAMUEL MINTURN PECK.

'Tis all a myth that Autumn grieves,
For watch the rain amid the leaves;
With silver fingers dimly seen
It makes each leaf a tambourine;
And swings and leaps with elfin mirth
To kiss the brow of mother earth;
Or, laughing 'mid the trembling grass,
It nods a greeting as you pass.
Oh! hear the rain amid the leaves—
'Tis all a myth that Autumn grieves!

'Tis all a myth that Autumn grieves,
For list the wind among the sheaves;
Far sweeter than the breath of May
Or storied scents of old Cathay,
It blends the perfumes rare and good
Of spicy pine and hickory wood;
And with a voice as gay as rhyme
It prates of rifled mint and thyme.
Oh! scent the wind among the sheaves—
'Tis all a myth that Autumn grieves!

'Tis all a myth that Autumn grieves—
Behold the wondrous web she weaves!
By viewless hands her thread is spun
Of evening vapors shyly won.
Across the grass from side to side
A myriad unseen shuttles glide
Throughout the night, till on the hight
Aurora leads the laggard light.
Behold the wondrous web she weaves—
'Tis all a myth that Autumn grieves!

—*Independent.*

Selections.

How much He knew of the human heart, who first called God our Father!

Pleasure admitted in undue degree enslaves the will.—*Miss Mary Candor.*

No cloud can overshadow the Christian but his faith will see a rainbow on it.—*Bp. Hopkins.*

Bad as the devil is he has one good quality, that he will flee if we resist him; though cowardly in him, it is safety for us.—*Tryon Edwards.*

There are three things which the true Christian desires with respect to sin: justification, that it may not condemn; sanctification, that it may not reign; and glorification, that it may not be.—*Cecil.*

An enlightened conscience is the true vicar of God in the soul; a prophet in its information; a monarch in its peremptoriness; and a priest in its blessings or anathemas, according as we obey or disobey it.—*J. Newman.*

God regards a saint in rags more than a sinner in robes. The whole of crumbling tabernacles now occupied by His people will soon be levelled with the dust; but it matters not, since "He hath prepared for them a city."—*Jackson.*

Lean on Jesus, and He will rest you. Labor for Jesus, and He will bless you. Live for Jesus, and your soul shall mount up as on an eagle's wing; you shall run and never weary, you shall walk arm and arm with Him and never faint.

Personal.

Hon. Elihu B. Washburne, who was Minister to France, and did so much for the relief of Americans and Germans during the siege of Paris, died at his home in Chicago on the 22d ult.

Carlotta Patti has been offered by the Czar of Russia the professorship of vocal music in the Imperial Conservatoire at St. Petersburg. She will, however, remain in Paris, having built a private theatre at her house, No. 16 Rue Pierre Charon. Private representation of operas by members of Parisian society will be given there.

Cornelius Vanderbilt is about forty years old and worth certainly $75,000,000, perhaps $125,000,000. He is a tremendous worker, and his friends fear he is injuring his health by his assiduous attention to the details of his business. It seems strange to think of a man working himself sick when he already has a larger income than he can by any possibility get rid of.

Rev. Mr. Talmage, Mr. Conkling and General R. A. Pryor are among the signatures to a meeting of sympathy for the condemned Anarchists who are under sentence of death in Chicago. Sympathy is a beautiful and commendable sentiment under any form of misfortune. But would it not be well to have a meeting of sympathy for the families of the unfortunate and innocent men who were swept into eternity by the bombs of the Anarchists?

Mrs. Cleveland's pictures, as a general thing, greatly resemble her and do her full justice as far as looks go, but they cannot convey the impression she creates on the masses. She thrills and fascinates, while at the same time the close observer is convinced she is a very intelligent woman. For a wonder, both women and men are captivated with her. On the street she was dressed plainly, but was always smiling; in velvet and diamonds in the lighted parlors, surrounded by some of the most beautiful women of the South, she walked and looked every inch a queen.—*Vicksburg Herald.*

Science and Art.

German papers report the discovery at Hernals near Vienna, of a hitherto unpublished work of Konradin Kreutzer, the famous composer of the "Nachtlager von Granada." It is an autograph "Te Deum," dedicated to the Emperor Ferdinand on the occasion of his coronation as King of Hungary in 1830.

"Lectover" is the name of a new and murderous munition of war in Russia. It was discovered by a Russian engineer, and is as strong as pyroxyline and ten times cheaper than saltpetre powder. It possesses great superiority over all explosives of the dynamite class by the fact that when fired its force does not strike downward, but entirely forward. It can be used, it is said, for all purposes to which ordinary gunpowder is now applied without any damage to the weapon discharged. The Minister of War is having a special factory built for its manufacture. The composition is a secret.

A Rome dispatch to the London Daily News says: The excavations that are being carried forward at Pompeii are giving most interesting results. In the beginning of the month a wooden case was dug up, containing a complete set of surgical instruments, many of which are similar to those used in the present day. A few days later four beautiful silver urns of considerable height were found, together with four smaller cups, eight open vases, four dishes ornamented with foliage and the figures of animals, and a beautiful statue of Jupiter seated on his throne. Besides these silver objects several gold ornaments were also found, such as earrings and rings. The excavations are being rapidly pushed forward.

The waxen tablets found, together with silver vases, etc., at Pompeii, all belong to one woman, Decidia Margaris, and are contracts precisely similar to those found twelve years ago belonging to one Lucio Cecilio Giocondo; but, unlike those, which were enclosed in a strong iron box, and had undergone a process of carbonization which preserved their legibility for eighteen centuries, the present ones were only folded together with the vases, in a thick cloth, which the rain water has penetrated, reducing the wood to pulp, and wearing away the wax on which the characters are impressed, so that only some fragments preserved the writing, and a few days after the discovery these too were lost, the wax separating from the wooden tablets and breaking up into minute particles. There remains now only one tablet, which has been naturally preserved by being impregnated with oxide of copper. It is the contract for the sale of young slaves to Decidia Margaris.

Items of Interest.

An ingenious gentleman who has no fondness for hard work is travelling through Fulton county selling "a valuable preparation" to polish tinware. It is simply wood ashes which he begs at the farmhouses along his route. All he does is to sift it and put it in tin boxes.—*Altoona Tribune.*

In consequence of the misplacement of figures in the bank reports in an Albany newspaper there was a run on the Schenectady Bank. In another town of this State a run on the bank was caused by seeing near the bank door a crowd of men engaged in animated discussion. They turned out to be delegates to a political convention that was going on in the place.

Acting Land Commissioner Stockslager has prepared a statement showing that the estimated number of acres restored to the public domain under the August orders of the Secretary of the Interior, revoking indemnity withdrawals, is 21,233,630, exclusive of 1,513,000 acres within the limits of Indian reservations. This embraces the roads in regard to which restoration orders have thus far been issued.

A beer bottler says he will sue the New Jersey branch of the Woman's Christian Temperance Union for unlawfully having possession of his bottles. It is said that at the Mount Holly Fair the Woman's Christian Temperance Union women displayed a quantity of catsup bottles with his name blown in the glass. He is quoted as saying that the bottles still belong to him, and that he thinks he has a good case.

This is a curious idea—the Kates and Katherines in England subscribing to a monument in honor of Queen Katherine, of Arragon, Henry VIII's wife, who sleeps in Peterborough Cathedral. The Kates are right to honor their lovely and virtuous namesake. How would it do for the John Smiths in the United States to build a monument to the Virginia John, whose adventures commend him to general esteem?

The great dragon drawn in a recent Chinese procession in San Francisco by six Chinamen is described as follows: From a point just under the mansard roof of the dragon's head to within three feet of his tail there is a network of electric wires, all communicating with a complicated machine located in close proximity to his lower jaw and out of sight. One of the men who march under it, at a given signal, touches an ebony button, and the electricity causes the huge jaws to fly open, disclosing a mouth like a tunnel, filled with frightful fangs, and darting tongues of fire.

M. Peligot, a French chemist, has discovered that not the wine merchants but the foreign manufactured bottles are dishonest. When soda and potash formed the basis of bottle glass, wines improved by keeping, but now the glass is adulterated, and the best of wines are liable to be spoiled. He advises lovers of wines who do their own bottling to pay high prices for their bottles, as materials that are largely ferruginous are constantly employed in the manufacture of glass for bottles, and upon these constituents the acids in the wine act powerfully, and the liquid becomes impregnated with magnesia and what not. Most French bottles, he says, are well worth good wines.

At a meeting of the Church of Ireland Temperance Society, Dublin, October 21, Canon Weldon, who recently received an appointment in England, made an address in which he said he hoped the Queen would find a more suitable way to honor her husband's memory than by sending her sons and sons in law to the top of a Highland mountain to drink raw whiskey. He was present, he said, at this year's festival in honor of the presence of the Queen, and he never saw a more disgusting and revolting scene of drunkenness. It surpassed the traditions of Donnybrook Fair. The effect was visible for many days in men with sodden eyes and staggering gait.

Useful Hints and Recipes.

SALLY LUNS WITHOUT YEAST.—To a quart of flour add four eggs beaten up with one cup of sugar, one pint of warm milk, with a tablespoonful of melted butter in it, and two and a half teaspoonfuls of baking powder. Bake in "Turk's heads" like sweet cake, but serve hot for breakfast, putting it on the table whole.

BAVARIAN CREAM. — One half box of gelatine dissolved in a little cold water, the whites of five eggs beaten stiff and mixed with it, flavor with vanilla, one quart of new milk brought to a boil, yolks of five eggs beaten stiff and mixed with one cup of sugar; pour these alternately into the boiling milk. Stir well while cooking about ten minutes, then pour into moulds.

Moths can be successfully removed from carpets in the following manner: Wring a coarse towel out of clear water, spread it smoothly on the carpet, iron it dry with a good hot iron, repeating the operation wherever the moths are supposed to be. No need to press hard, and the ply or color of the carpet will not be injured, as the moths are destroyed by the heat and steam.

HOW TO BOIL CABBAGE.—A great many people complain of the unpleasant odor of boiled cabbage, and also of the indigestibility of the vegetable. Remove the loose leaves, cut the cabbage into quarters, removing the core, and put into plenty of boiling water. Boil half an hour over a good fire. The cabbage will come out tender, and pale green. Boiling a long time in little water causes the disagreeable odor and the sudden indigestibility.

MOULD OF CHICKEN.—Boil a chicken or chickens in as little water as possible, until very tender; pick the meat from the bones, rejecting the skin, and chop or cut into small pieces—not mince. Season with pepper and salt. Boil until hard half a dozen eggs, and cut into slices. Put into the bottom of a mould some slices of egg, cover with chicken, then arrange some slices of egg around the sides of the mould, press the chicken against the pieces to keep in place. In this way fill the dish. Boil down the broth so that there will be about a cupful for each chicken; season, and to each cupful add a teaspoonful of gelatine, which you have first soaked in a very little cold water. Pour over the chicken while warm, not hot, and set it aside for a day and night. Turn into a platter and garnish with celery leaves or parsley.

Farm and Garden.

Manure around the raspberry and blackberry canes at this season will not only promote growth of new cane from now until frost, but its effects will be manifest in the improved size and quality of the fruit next year.

A mixture of horse manure and marl makes an excellent fertilizer for apple trees. Late in the season the trunks of the trees and ground may be sprinkled with lime. All weeds in the orchard should now be cut down.

In storing onions spread them out so that the air can get to them. They will not keep well if piled up, but in a cool place there will be no difficulty with them if they be spread in thin layers. No decayed onions should be allowed, as they may damage all.

Ducks are not good winter layers, but they begin very early in the season, usually in February, laying their eggs early in the morning. They should not be kept too fat. Boiled potatoes or turnips, with plenty of grass, make excellent food for them at this season.

There is in Monmouth county, N. J., a cow whose record as a breeder is so marvelous that it is almost incredible. She is a result of a cross beween the Jersey and Ayrshire breeds, and is now 7 years old. At her first calving she produced three calves, at her second calving three calves, at her third calving three calves, at her fourth two and at her fifth four calves—in all, fifteen perfectly formed calves in five years, at five calvings; and each year she was bred to a bull different from the one preceding.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

HENRY WADSWORTH LONGFELLOW; HIS LIFE, HIS WORKS, HIS FRIENDSHIPS. By George Lowell Austin. Illustrated. New Edition. Boston; Lee and Shepard, Publishers. 1887. Pp. 419. Price $2.

In announcing the new edition of this book in our literary notes a few weeks ago, we spoke of its general character and need only say that the publishers have fully redeemed their promise. The whole make up of the volume is attractive and substantial. Longfellow was by far the greatest of American poets, and the peculiar genius of his writings—the subjects that called forth his song and his heartfelt way of treating them, make every one anxious to learn the underlying history of his life, and the circumstances that called forth this or that poem. All this is admirably given in the work before us which will take a permanent place among Biographies.

AIDS TO COMMON WORSHIP. Compiled by Rev. Richard G. Green. Century Co., Publishers, 33 East 17th street, New York. 8vo. Pp. 413. Cloth. Retail price $2.00. Single copy to pastor $1.50.

This work is not only valuable in itself but interesting, as showing a want which it hopes to supply. The most remarkable feature is the effort at adaptation by making the Sundays run in accordance with the secular instead of the Church year.

The character and design is fully set forth by the publishers. "As its name indicates, this book is offered as an aid to worship, and to that worship which is common to all who meet together in the Lord's house—to pastor, people, and choir. As stated in the preface, 'there is a rising call for aids in public Divine worship beyond those supplied by hymn books—those liturgies only of song.' It is certain, however, that the suggestion of any uniform and unvarying service for all would not meet the present demand. The conviction is spreading that the congregation is not brought into proper activity in prayer and praise; that *worship* has not its rightful place; that methods at first accepted almost by accident have become established in an unwritten liturgy. The aim of this service is to gather and assign, on a yearly or a monthly calendar, a reasonably full and balanced presentation of those portions of the Holy Scripture that are best fitted for public worship and instruction—to bring all the congregation into *common worship*. The volume contains a service for each Sunday and such other days as Thanksgiving, etc. The musical portions of the book (prepared by Prof. Waldo S. Pratt, of the Hartford Theological Seminary) will be found of great value to conductors of church music. The book is of the highest service to every pastor, whether adopted for use in his congregation or not."

HARPER'S MAGAZINE. — The November number of this magazine completes its seventy-fifth volume. Four hundred and fifty numbers have been issued, and the reputation of the work has not only been sustained, but greatly enhanced.

The number before us has an engraving called "A Fairy Tale," for the frontispiece—a young girl in a procession of tigers. This is from a painting by F. S. Church, and is accompanied by a poem entitled "A child shall lead them. Most of the articles are profusely and finely illustrated. Some of them are devoted to the description of places—"Santa Barbara, California;" "The Chantilly Chateau, France;" "Uraguay and the Argentine Republic;" "The Arcadian Country of Louisiana," and "The Winter Resorts of Three Continents." Mr. Howell's "April Hopes," and Kathleen O'Meara's "Niaka," are concluded. There are several good short stories. The poems are—"The Chant of the Woodland Spirit," "The Last Faun," and "The Rock where my Mother Played."

All the departments are well filled.

The November number of LIPPINCOTT'S MONTHLY MAGAZINE opens with a complete novel, by Virginia W. Johnson, entitled "The Terra-Cotta Bust,"—an art romance, a picture of Italian life, delicately and gracefully painted, and full of poetry and pathos. The series of undergraduate sketches of life in the principal colleges of the United States is brought to a close by R. S. Round's "Social Life at Amherst College." Felix L. Oswald's article, "A Modern Spartacus," detailing the adventures and exploits of a bandit, who for several years back has defied the Mexican authorities and encountered many thrilling adventures, is a biographical sketch of the utmost interest. Another valuable article is Prof. John Johnson, Jr.'s, "The School Boy as a Microcosm," in which the customs and morals and economic principles of the average school-boy are shown to reflect those of semi-civilized and savage periods of the human race. "The Story of a Stanza," by John R. Tait, is one of the bits of literary autobiography for which this Magazine is famous. Arlo Bates's "A Sketch in Umber" is a story of unusual power and insight. The most important of the poems is contributed by Walt Whitman, and is entled "November Boughs." Excellent verses are also contributed by Mary Bradley and Willis Boyd Allen. The departments are interesting as usual.

THE GUARDIAN: A Monthly Magazine for Young Men and Women, Sunday-schools and Families. Rev. H. M. Kieffer, A. M., Editor. The contents for November are—Sierra Blanco, by W. H. Rauch, Esq.; Typical Significance of the Flood, by the Rev. Hiram King; A Juvenile Symposium on the Flood; In the Mountains Pheasant-Shooting, by the Editor; The Fisherman's Allegories; "Tell Mother It's Brother Bill;" Behind a Cloud. Our Cabinet. Sunday-school Department.

Philadelphia: Reformed Church Publication Board, 907 Arch street.

Next to Mount St. Elias in Alaska, Mount Tacoma is the tallest peak in the United States. Dr. C. D. Hendrickson, in THE AMERICAN MAGAZINE for November, describes an ascent to the highest attainable point on the north side of this mountain, which seems to be the centre of a wild and precipitous region, once the seat of enormous volcanic activity, and still retaining a savage grandeur and loneliness. A view of Hendrickson's Falls—one of the illustrations of Tacoma scenery—forms the frontispiece of the number. The new instalment of Edgar Fawcett's Olivia Delaplaine presents the heroine at the beginning of a career for which she is manifestiy adapted—that of a society queen. Maurice Thompson is by nature and temperament peculiarly qualified for the task he has undertaken in the November American—a brief description of Paul Hayne and a discussion of his poetry. The Grand Army of the Republic has recently, in more ways than one, been passing under review. A description of the order by ex-Commander-in-Chief Fairchild is timely, and will no doubt be eagerly read. He gives a clear and almost too concise account of the organization from its birth at Springfield, Ill. "Cyclopia," P. D. Nott entertainingly describes the old forges and charcoal furnaces of Pennsylvania. Exactly how and why our continent came to be called America rather than Columbia, is very clearly set forth in a paper by Abby Sage Richardson. As Mrs. Richardson represents it, Vespucci seems to have made no claim for honors that were not his due, and should not be blamed because they were conferred upon him. Sara F. Goodrich and Edith M. Thomas try an experiment in joint authorship in this number of "The American Magazine," Miss Thomas, of course, contributing the poetical portions of the essay. The book reviews are by Julian Hawthorne. Jennie June has a department entitled Household Art, telling how to decorate a room. Dr. Hutchinson furnishes Health-Hints for November. The chief poem in this number is "The Enterprise and the Boxer," by Henry Abbey. Helen Chase, George Edgar Montgomery, Bradford Torrey, Hamlin Garland, Roland King and others contribute verses, and three of the poems are illustrated. There are at least four complete short stories in the number.

POPULAR SCIENCE MONTHLY. Edited by W. J. Youmans. Contents for November—The Economic Disturbances since 1873, Agassiz and Evolution, Specialization in Science, Food and Fiber Plants of the North American Indians, Science and Revelation, Astronomy with an Opera-Glass—The Stars of Autumn, About the Wedding-Ring, The Chemistry of "Oyster-Fattening," Geikie on the Teaching of Geography, A Kitchen College, What American Zoologists have done for Evolution, The Unhealthfulness of Basements, Sketch of Chester S. Lyman, Correspondence, Editor's Table, Literary Notices, Popular Miscellany, Notes.

Published by D. Appleton & Co., 1, 3 and 5 Bond street, New York. Single number, 50 cents; yearly subscription, $5.

The November number of the MAGAZINE OF ART has some special features that add to its attractions. The frontispiece is an etching from a painting by Emile Wauters, "The Madness of Hugo Van der Goes." The leading article is on M. Wauters. This is followed by an interesting paper on "Heine as an Art Critic." The curious and ancient industry of "Flint Knapping," is described, and then we come to a paper on "Art in its Relation to History." Then the article on "New Coins for Old," and that on "The Americans at the Salon." The description of Geo. Augustus Sala's house in London is continued and profusely illustrated. The Art notes will be found fresh and full.

Cassell & Company, New York, 35 cents a number, $3.50 a year in advance.

A picture that will find an echo in thousands of hearts opens the QUIVER for November. It represents a little tot of five or six years of age pouring her childish sympathy into her grandmother's ears. Not unappropriately the opening paper is on "Providence and the Little Ones," giving the wonderful stories of children who have been pulled back from the brink of eternity to become distinguished men and earnest laborers in God's vineyard. The interesting serial, "My Brother Basil," is concluded. Prof. Roberts continues his "Reminiscences of Departed Members of the New Testament Revision Company." The Hon. Katherine Scott contributes a story, "Maudie's Text," the story of "Granny's Comforter," is given in rhyme, and there is a "Harvest Thanksgiving" Cantata, appropriately illustrated. Prof. Blackie gives an inspiring account of Dr. Bernardo's labors among poor children, which have extended across the ocean, from England to Canada. The Rev. R. H. Lowell discusses "Prejudice." Fiction, Bible Lessons, poetry and pictures, with a shower of "Short Arrows," go to make up the number.

Cassell & Company, New York, 15 cents a number, $1.50 a year in advance.

THE MEDICAL BULLETIN: A Monthly Journal of Medicine and Surgery. Edited by John V. Shoemaker, A.M., M.D. Contents for October: A Clinical Lecture; Original Communications; A Selected Aricle; Therapeutic Notes; Editorials; Medical News and Miscellany; Commercial News.

Terms: $1 a year in advance. Philadelphia: F. A. Davis, Att'y, Publisher, No. 1217 Filbert Street.

LITTELL'S LIVING AGE. The number of Littell's Living Age for the week ending October 29th, contains—Marco Polo, Blackwood's Magazine; Richard Cable, the Lightshipman, part XXIII., Chambers' Journal; *The Flight of Piero de' Medici*, Fortnightly Review; Major Lawrence, F. L. S., part XIII, Murray's Magazine; Experiences of an English Engineer on the Congo, Blackwood's Magazine; The Story of Zebehr, as told by Himself, part II., Contemporary Review; Character and Scenery, The Value of Amenity, and The New Gunpowder, Spectator; and Poetry.

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Married.

In Zion's Reformed church, Chambersburg, on Thursday evening, the 20th ult., by Rev. W. C. Cremer, Mr. Thomas Hicks, of Philadelphia, to Miss Jennie Hause, of Mercersburg.

In the First Lutheran church, Chambersburg, on the morning of the 20th ult., by Rev. A. Stewart Hartman, Mr. Edwd. Nagle, of Boston, Mass., to Miss Nellie Suesserott, of Chambersburg.

In Chambersburg, on the 18th ult., at the residence of the bride's father, Mr. Adam Lohman, on East Queen street, by Rev. P. A. Long, Mr. George W. Klee to Miss Mary Lohman.

At St. Paul's Reformed church, Baltimore, on October 26th, by Rev. M. L. Firor, Mr. C. Frank Jones, of Charlestown, W. Va., to Miss Lena Kempel, of Baltimore.

On the same evening, by the same, at the bride's home, Mr. John S. Webb to Miss Augusta Engel, both of Baltimore City.

Obituaries.

Obituaries to be inserted must be no longer than three hundred words.

DIED.—By accidental drowning, October 17th, 1887, at Foxburg, Clarion county, Pa., John Jacob and George Henry Nevel, aged, the former, 43 years, 9 months and 18 days, the latter, 35 years and 7 days.

These were brothers, and nominal members of St. Peter's Reformed church at St. Petersburg, Pa. The first named leaves a widow and five children. The second was unmarried. The funeral services were attended by an unusually large concourse of people. The burden of the sermon was, "Watch therefore," etc., and it was listened to with marked attention. And it is fondly hoped that, as the occasion was so unusually solemn, the effect upon the people may be more permanent and salutary than usual. May the good Lord especially give grace and comfort to the mourners. S. Z. BEAM.

DIED.—In Waynesboro, Pa., Oct. 14, 1887, Mrs. Elizabeth Dickel, aged 85 years, 3 mos. and 10 days.

Religious Intelligence.

Home.

It has been learned that Trinity parish of New York will be asked to contribute 1,000,000 to the new Episcopal Cathedral.

The eleventh annual session of the Congress of the Protestant Episcopal Church of the United States, met in Louisville, Ky., on the 18th of October.

The reports of the Reformed Episcopal Church for last year are: Baptisms 907, confirmations 916, received otherwise 519, present number of communicants 8,429, contributions for all purposes $155,861.51, church buildings 87, value of church property less incumbrances $1,077,758.

A surpliced choir of forty men and boys was introduced Sunday, October 23d, at St. Simeon's Mission, Ninth street and Lehigh avenue, Rev. Edgar Cope, rector. They are trained by Mr. D. T. Solly. An addition has recently been made to the chapel and the mission is in a very prosperous condition.

Owing to the views of some of the members, especially of the late Mr. Beecher, of the New York and Brooklyn Association of Congregational churches, a number of ministers and churches, headed by Drs. Buddington and Storrs, formed the Manhattan Association of Congregational Churches. Measures are now in progress which will probably lead to the re-union of those two bodies.

Columbia Theological Seminary (S. C.) opened Sept. 19th, with fourteen students. It is said that others are expected later on. The faculty of the seminary is at present constituted as follows: Rev. J. L. Girardeau, D. D., Professor of Systematic Theology; Dr. J. D. Tadlock, Professor of Ecclesiastical History and Church Polity; Rev. C. C. Hersman, D. D., Professor of Biblical Literature. For the present the duties of the Chair of Pastoral Theology and Sacred Rhetoric will be distributed among the members of the Faculty.

Archbishop Ryan has published a pastoral letter on the Leo Jubilee. In it he has this to say: "The Constitution of the United States is remarkably [Roman] Catholic in its genius. The Papal Church is no stranger here, as some would fain regard her. She was in possession before any rival religious organization appeared here. The present Pontiff must feel, like his predecessor of happy memory, that in no country in the world was he more truly Pope than in the United States of America."

In his address to the Annual Council of the Episcopal Diocese of Western New York, just held, Bishop Coxe said: "What a spectacle was exhibited in Philadelphia amid the rejoicings of that great Constitutional festival. The Chief Magistrate of the nation, to whom our citizens are wont to pay their respects on such occasion with plain democratic simplicity and unceremonious cordiality, was confronted by a class of citizens who, instead of honoring him, contrived to make him pay homage to them. The Chief of the Republic was subjected, innocently on his part, to an artifice to which no other Government could have been submitted. The representative of a foreign potentate known to be hostile to the whole spirit of our Constitution, decked in the insignia of a foreign Court, and maintaining the sort of parade which indicates the presence of a prince, received the President of the United States as a secondary figure and humiliated the Republic by this indignity to its greatly-respected head. It was either a civil or ecclesiastical performance; if the former, it was undiplomatic; if the latter, it was an insult to the religious convictions of nine-tenths of the American people."

A NATIONAL CHRISTIAN CONFERENCE.—The Evangelical Alliance for the United States is moving vigorously in the direction of new plans for new work, in combined efforts for the fuller Christianizing of America. In view of the dangers and needs of this country, "a General Conference of all evangelical Christians in the United States" is called to meet "under the auspices and direction of the Evangelical Alliance for the United States," in the city of Washington, December 7–9, to consider the following questions: "1. What are the present perils and opportunities of the Christian Church and of the country? 2. Can any of them be met best by a hearty co-operation of all evangelical Christians, which, without detriment to any denominational interests, will serve the welfare of the whole Church? 3. What are the best means to secure such co-operation, and to waken the whole Church to its responsibility?" The call to this Conference is signed by the officers of the Evangelical Alliance, and by clergymen and laymen of prominence in the various branches of the Christian Church. Included in these names are Presidents Dwight of Yale, McCosh of Princeton, Gilman of Johns Hopkins, Lee of Washington and Lee, Angell of Michigan, Anderson of Rochester, Seelye of Amherst, Northrop of Minnesota, Gates of Rutgers, Fairchild of Oberlin, and Vincent of Chautauqua; Bishops Coxe, Clark, Bedell, and Whittle of the Protestant Episcopal Church; Bowman, Foster, Hurst, Foss, and Andrews of the Methodist Episcopal Church; Hendrix, Duncan, and Key of the Methodist Episcopal Church South; De Schweinitz and Reinke of the Moravian Church; and Payne of the African Methodist Church; together with representative men in the various denominations as such.

Foreign.

The jubilee of the Rev. Dr. Horatius Bonar is approaching. He was ordained in Kelso in November, 1837. A large committee has been appointed to make arrangements for a suitable testimonial.

The Rev. Mr. Hume, about whom there has been so much contention in the American Board of Commissioners for Foreign Missions, has been most warmly welcomed back to his field of missionary labor.

Women of the Salvation Army abroad have a heart worked in India ink upon the right shoulder. No matter whether she is or is not in good standing, if she is sick or dies away from home or in a foreign country, the sign of the heart entitles her to care or burial at the expense of the organization.

After an inquiry which established the fact that the Mormons are recruited from Switzerland, and that, therefore, the complaints of the United States Government are justified, the Berne Federal Council has received from the Cantonal Government a demand that any Mormon propaganda in Switzerland shall be prohibited.

The *Catholic World* has a suggestive paper on the free bed and bread night system as now adopted in Paris. Under it men and women who are destitute get a night's lodging, or three if they need it, and in certain cases half a pound of bread. In 1885 there were so bestowed 150,878 nights' lodging, and fifty-five of those who got it were Americans. The society that does this was organized "to provide for homeless persons, irrespective of age, nationality, or religious belief, a free and temporary night shelter." It is claimed that, as worked, the system does not encourage mendicancy and that it diminishes crime.

The news comes that the Governor of the Philippine Islands explains the measures taken against missionary Doane and the Protestant missions in the Caroline Islands, declaring that the attitude of the natives compelled him to proclaim martial law. Fifteen Protestant schools and several churches have been closed. Native and American preachers had been threatened, fined and imprisoned, and native girls had been stolen. Liquors, he says, have been imported so freely that the thirty years' work of the American missionaries have been undone. Their lands have been seized by Spanish officials, who tell them that Protestantism is only tolerated. The American Government has been asked to interfere. The outrage is a gross and indefensible one, for which Spain should be held to a rigid account.

The third general conference of the Swedish clergy was held in Stockholm, in the beginning of September. It was attended by four or five hundred clergymen. Prof. Rudin, in an eloquent speech, advocated the return to certain old customs which have fallen into disuse in the church. One was, to open the churches during the entire week, so that they may be regarded by the people, not merely as a place where they can go to hear a sermon preached, but also as a place for private devotions. He said that in his own parish church he had made the experiment with great success. Another means of increasing the attendance at public worship and the love for the church, is music. Let the people be taught to sing rhythmic psalms and hymns. A third suggestion was, to have the bell rung morning and evening, to remind the people of their prayers.

AVOID FALSE GUIDES.

Nothing could be more misleading than the theory that every man or woman can be his or her own doctor. Books are published which contain long catalogues of symptoms, and lay down inflexible rules for treatment. Many lives are sacrificed annually to such amateur medical treatment. The danger of taking any remedy without having a proper diagnosis of one's case, needs only to be intimated to be admitted. Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa., found, when they introduced their Compound Oxygen to the public, that wisdom, as well as honesty, demanded the frankest statements to their patients. A correspondence soon brings out all the important facts regarding the sufferer's condition. If the physicians discover that Compound Oxygen and its associated remedies will not reach the disease under consideration, they make it an unvarying rule to say so. This precept of frank and manly dealing has not been departed from throughout seventeen years of active and remarkably successful practice. During that long period their Home Treatment by Compound Oxygen for consumption, bronchi is, rheumatism, paralysis, asthma, and associated diseases has been introduced into forty thousand families, and its remarkable success warrants every recommendation that has been uttered in its behalf. It is not a cure-all remedy, but where prescribed, after careful investigation of the patient's case, it rarely fails to effect a cure. Drs. Starkey & Palen send a very interesting book, free to anybody who will write for it.

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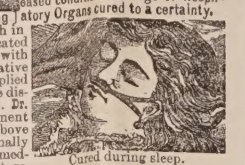

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1887 1887.

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addition, a purse of money and an overcoat, which were formally presented to him. Bro. May responded very feelingly, thanking his good people for their kindly remembrances of himself and family, and above all, expressing the gratitude of his heart to the Giver of every good and perfect gift as the true source of all blessings. As Bro. May said, "Sugar Creek charge is not dead yet." There are evidences of life there. The main portion of his congregation seem to be earnest workers; they are ready to rally around him, and promise faithfully to support him, strongly urging him to remain with them. He has consented to do so. And in coming to this decision, the Brother feels that he is carrying out the wishes of far the largest portion of the members, and is doing what he feels to be for the best interests of the charge.

Clerical Register.

After November 1st, the address of Rev. Calvin B. Slagle will be Westminster, Carroll county, Md.

Allentown Female College.

The Alumnæ Association of the Allentown Female College is at work raising a fund to liquidate the debt on the institution. They have adopted the Geometrical Progression plan. They solicit twenty-five cents from friends and ask them to find four more persons who will make a similar contribution and promise, each succeeding four to do likewise. The ladies are enthusiastic in the movement, not only in Allentown, but wherever the institution finds friends. The prospects are that a handsome sum will be raised.

Any one wishing to make a small contribution or to help this cause along in any form, will communicate with MISS MAGGIE RENINGER, President of the Alumnæ Association, No. 26 S. 7th street, Allentown, Pa.

Philadelphia Markets.

Wholesale Prices.

Monday, October 31, 1887.

BREADSTUFFS.—Flour. Supers, $2.50@2.75; winter, extra, $2.75@3; Pennsylvania, family, $3.50@3.75; Pennsylvania, roller process, $4@4.25; Western winter, clears, $3.90@4.10; do. straight, $4.10@4.25; do. patent, $4.25@4.60; Rye Flour, $3.50 per bar.

WHEAT.—We quote No. 2 red in elevator 83¾c. on spot; October, 83⅛c.; November, 83⅛c.; December, 84⅜c.; January, 85⅝c.

CORN.—Sales of 1200 bushels No. 2 high mixed on track, 52c.; October, 52c.; November, 51c.; December, 49¾c.; January, 49¼c.

OATS.—Sales of 1 car of rejected white, 32c.; No. 3 white, 34c.; No. 2 white, at 35c.; 1 car choice, do., 35¾c.; October, at 35c.; November, 34⅜c.; December, 35⅜c.; January, 36½c.

PROVISIONS.—We quote Mess Pork at $15.50; family, Pork, at $16@16.50; as to weight; shoulders in salt, 6¼@6½c. do. smoked, 6¾@7c.; breakfast bacon, 10@11c.; Loose butchers' Lard, 6¾@6¾c.; prime steam do. $6.87@7; city refined do. 7¼@7¾c.; Beef Hams, $17@18; smoked beef, 13@14c., sweet pickled hams, 10@11½c.; as to averages; city family beef, $8.50@9 ₰ bar. City Tallow in hogsheads, 4@4¼c.

POULTRY.—We quote live chickens, 9c.; live Turkeys, 8@10c.; Dressed chickens, dry-picked roosters, 11@11½c.; dressed Turkeys, 11@12c.

EGGS.—Western at 22c., and Pennsylvania, and near-by brands, 23c.

BUTTER.—We quote creamery extra, 26c.; do. fair to prime, 22@24c.; creamery prints, 28c.; do. fair to prime, 24@27c.

CHEESE.—We quote New York full-cream fancy, 12c.; do. do. prime to choice 11@11½c.; Ohio flats, fancy, 11½c.

REFINED SUGARS.—Powdered, 6⅞c.; granulated, 6 11-16c.; Crown A. 6¾c.; crystal A. 6⅝c.; confectioner's A. 6¼c.

COTTON.—9¾c. for middling uplands.

HAY AND STRAW.—We quote Timothy, choice, at $15; do., fair to good, $12@14; Rye Straw, $16.50@17 for straight without wood.

FEED.—We quote 1 car prime Winter Bran at $17@17.50 per ton.

PETROLEUM.—6¾c. for 70 Abel test in barrels, and 8¾c. for 110 test in plain cases.

WANAMAKER'S

PHILADELPHIA, Monday, Oct. 31st, 1887.

An unheard of thing in Wraps and Coats.

Real Seal Cloth Wrap, deep pile, quilted satin linings, trimmed with pendant Seal Cloth fringe, and with real Seal Skin ornaments in front, $8.50. Less than the plush would cost you, makings and trimmings thrown in. It is an unexpected turn that puts these things within your reach. The price would be surprisingly little were the Wraps made of German Plush or Box Plush. They are one of the best makers of plush, and not a scrimped piece or stich in them.

Real Seal Cloth Coat, 40 in. long, lined throughout with quilted satin. 4 real Seal Skin ornaments, $14.50. Nothing of the kind approaching this price has before been offered in Philadelphia.

Workmanship as fine as on our $100 garments.

Fancy Black Dress Goods.

Stuffs that are newer to you than Cashmeres or Henriettas; stuffs that vary with the years—new weavers, new loom tricks to produce novel effects. The makers' wit is all the time turned to getting up new styles. Twice as many designs, perhaps, as we ever had before. Patterns for young and gay; patterns for quiet matrons. Whether for giddy or sedate, a richness that charms.

Here are some of the stuffs:

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10 styles 40 in. 50c.
4 styles 36 in. 60c.
5 styles 40 in. 65c.
6 styles 40 in. 75c.
10 styles 40 in. $1.00
11 styles 40 in. $1.25

Fancy Stripes—

6 styles 40 in. 75c.
7 style 40 in. 85c.
19 styles 40 in. $1.00
5 sty es 40 in. $1.25

Fancy Checks—

7 styles 40 in. 85c.
11 styles 40 in. $1.00

Fancy Novelties—

More than we care to name—not more than you will care to look at. How deftly hands and machines have wrought to bring such delicate shapes on the soft wool surfaces! $1.25 to $7.50.

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A new thing in Blankets, cotton warp very light and *silk filling*. The silk is all you see. Rich, luxurious, handsome. Colored grounds with Roman stripes. Two sizes, 56x80 in., $3, and 72x84 in., $4. The price is a trifle for such beautiful things. Your wonder will be that it is so little.

JOHN WANAMAKER.

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$100 a month and expenses actually paid our salesmen. Outfit free. Send for terms to **J. Austin Shaw**. Nuresryman, Rochester, N. Y.

Mr. Wm. K. Parke, Chief Engineer Phila. Gas Works, says "Perfected Oxygen" is safe, delightful, and the only thing that has ever afforded me relief from Rheumatism. Treatise Free. **Walter C. Browning, 1235 Arch street, Philadelphia.**

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To those who are using the **ESTEY ORGAN** no word of praise or commendation from us is needed to convince them that it has no superior; but what we do want to say to them is this: **The ESTEY PIANO** is just **as thoroughly made,** and is **guaranteed** to give as good satisfaction as the Organ has. If you want a piano, you run **NO RISK** in buying an Estey. **Very low** for cash, or on easy monthly payments.

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Located on the first floor of our new building, has been given greatly increased room and much better light than heretofore.

We are showing a larger and more varied stock in consequence of our greatly increased facilities, including not only the staple grades, but all the novelties of the season as well.

We are selling

Wool Embroidered Skirtings,

In colors, in five combinations, viz.: Cardinal on Navy, Black on Gray, Black on Scarlet, Scarlet on Mode, and Blue on Gray. The prices are

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With same color Embroidery 2 inches deep:

$1.25 PER YARD.

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With same color Embroidery 4 inches deep.

None but the standard makes of 4-4 all-wool Flannels are used in these goods.

We also show new lines of

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Including new novelties in Tucks and Insertings,

At FROM 65 CENTS PER YARD UPWARD.

Eider-Down Flannels,

In solid colors, for Ladies' and Children's house and street wear. The colors are Cream, Light Blue, Pink, Cardinal, Gray, Navy and Brown.

THE PRICE IS 50 CENTS PER YARD.

Some entirely new styles in

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In Stripes and Checks,

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Extra Heavy Twilled Stripe Skirtings,

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AT 50 CENTS PER YARD.

84-Inch Skirtings,

In Black and Scarlet, Black and Gray, and Cardinal and Black, in solid and broken stripes,

AT $1.25 PER YARD.

1¼ yards required for a skirt.

Skirt Patterns, With Borders,

2¼ yards wide, 1½ yards long, in the best combinations of colors, 3 grades.

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THE CENTURY.

ITS BRILLIANT PROGRAMME FOR 1888. SIBERIAN PAPERS—"LINCOLN IN THE WAR"—CIRCULATION 250,000—THE NOVEMBER NUMBER.

A prominent newspaper has lately said of THE CENTURY that "it is doing more than any other private agency of to-day to teach the American people the true meaning of the words Nation and Democracy." It is a great magazine, and it is doing a great work. Its average edition is now nearly 250,000, many issues needing fully that number to supply the demand.

The November Number

is the first issue of the new volume. One of the great features of THE CENTURY for the past year (and one which has added thousands of readers) has been "Abraham Lincoln: a History," by his private secretaries, Messrs. Nicolay and Hay, a work upon which they have been engaged nearly twenty years. The events of Mr. Lincoln's early life having been narrated—his political conflicts, etc., the writers now enter upon a more important and personal part of their narrative and begin

"Lincoln in the War."

The November CENTURY contains "The President-elect at Springfield," with new material of rare interest, including unpublished letters from and to General Scott, W. H. Seward, Horace Greeley, and Thurlow Weed.

After the "War Series" and the Lincoln History, the most important enterprise ever undertaken by THE CENTURY is the forthcoming series of illustrated papers on

Siberia, and the Exile System,

By George Kennan, author of *Tent Life in Siberia*, who has just returned from an arduous journey of 15,000 miles through Russia and Siberia, during which, by means of especially favorable letters from Russian officials and a knowledge of the language, he was enabled to visit every important prison in Siberia and to make the acquaintance of more than 300 exiled Liberals and "Nihilists." Graphic features of exile life, "hunger strikes," the traffic in names, the "knock alphabet," etc., etc., will be described, and the illustrations, by Mr. George A. Frost, who accompanied Mr. Kennan throughout his journey, will add interest to this remarkable series. It will begin with four preliminary papers on the Russian revolutionary movement, the first one of which, "The Last Appeal of the Russian Liberals," is in November. Striking facts are here told for the first time.

Siberia.

Important Supplementary War Papers.

November contains the last of the "battle" papers by distinguished generals,—"Grant's Last Campaign," and the surrender at Appomattox, by General Horace Porter, a vivid and touching description of this historic event.

These War Papers have probably brought to THE CENTURY more readers than were ever attracted by one feature in the history of magazines. It was for this series that General Grant was first induced to write his reminiscences. A number of supplementary papers, of a general and untechnical character, are to follow the "battle series," to include a paper by Gen. Sherman on "The Grand Strategy of the War," with narratives of personal adventure,—tunneling from Libby Prison,—the torpedo service, the telegraph, etc., etc. The Lincoln History will contain much that is entirely new regarding the conduct of the Civil War.

Fiction by Eggleston and Cable.

Two important stories begin in this November number,—"The Graysons," a story of Illinois, a novel by Edward Eggleston, author of "The Hoosier Schoolmaster," etc.; and "Au Large," a three-part story of Acadian life, by George W. Cable, author of "Old Creole Days," etc. Both are illustrated. In December will begin

A Three-Part Story by Frank R. Stockton,

entitled "The Dusantes," by the author of "Rudder Grange," "The Hundredth Man," etc., etc. There will be a great variety of short stories by the best authors, throughout the year, many of them illustrated. "A Little Dinner," by W. H. Bishop, is in November.

The Illustrated Features

of the November CENTURY include "The Home and Haunts of Washington," with an interesting frontispiece portrait of Washington, never before engraved; "Augustus St. Gaudens,"—a paper descriptive of this distinguished sculptor's work, beautifully illustrated with engravings, including a full-page picture of St. Gaudens's new statue of Lincoln for Chicago; "Sugar-Making in Louisiana," with 17 striking pictures by Kemble, "College Composites," etc., etc.

Miscellaneous Features

of the year just beginning will include occasional articles bearing upon the subjects treated in the current INTERNATIONAL SUNDAY-SCHOOL LESSONS, illustrated with reproductions of Mr. Edward L. Wilson's interesting photographs; a series of papers on IRELAND, its Ethnology, Customs, Town Life, Literature, and Arts, by Charley DeKay, illustrated by J. W. Alexander; papers by Theodore Roosevelt, author of "Hunting Trips of a Ranchman," portraying the wild industries and sports of the Far West, illustrated by Frederick Remington; further important papers dealing with the COLONIAL PERIOD, by Dr. Eggleston; Mrs. van Rensselaer's papers on ENGLISH CATHEDRALS, with Mr. Pennell's remarkable illustrations; Dr. Buckley's timely series on DREAMS, PRESENTIMENTS, SPIRITUALISM," etc., together with essays on Religious, Educational; Artistic, and other subjects of the day. THE CENTURY for the coming year will devote more space than usual to MUSICAL SUBJECTS.

The Editorial Departments of THE CENTURY, treating political, social, and household matters, giving literary and art criticism, and detailing the progress of thought and invention, have been a great element in its success. Here topics are discussed of vital interest in connection with the life of the nation.

THE CENTURY costs $4.00 a year, 35 cents a number,—twelve monthly numbers of 160 pages (and 150,000 words) with from fifty to one hundred pictures. BEGIN WITH NOVEMBER. *All booksellers, newsdealers, and postmasters take subscriptions. Send for our illustrated catalogue, containing full prospectus, etc., with special offers of back numbers of the Lincoln history at a low price. The Century Co., 33 East 17th Street, New-York.*

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Sells like Hot Cakes. Agents wanted. Price $2.50. HUBBARD BROS., Phila.

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